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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

SKETCHES OF THE DOCTRINES OF THE NEW CHURCH.—No. I.

The doctrines of this church differ from all others, not in some particulars only, but in all. The extent of the subject therefore, makes it impossible to give within a brief space, any other than the most general view of it; and the difference between this system and all others, is so entire, that almost every part of it comes to the mind as a new thing, and requires on that account fuller explanation. In these brief sketches, however, nothing more will be attempted than to give to those who would know something of a system which is exercising a certain influence in society, a general but just idea of its principal doctrines.

Of these, that which relates to the Bible, as the source of all religious truth and the sovereign judge over all doctrine, may well be the first considered.

This Church regards the Bible as the Word of God in no poetical and indefinite sense, but as absolutely His Word; and as much so as any book is the work of its author, although it is written by another at his dictation. The inspiration of those who wrote was full and entire. It need not be stated therefore, that the Bible is regarded as of unlimited authority, and as invested with divine sanctity. It does not differ from all other books as having more or less of the qualities which it shares with them, but as being infinitely above them; and as holding the same relation to them which exists between God and Man. The idea of comparing any other books with it, can never come into this church. Thus, the works of Swedenborg are deemed of great authority, and of high character in every respect; but the thought of likening them to the Word of God, would have seemed to him, and must ever seem to all who receive his instruction, horrible blasphemy.

The New Church regards, as constituting the Bible,—in the Old Testament—the Pentateuch, Psalms and Prophets, Joshua, Judges, two books of Samuel, and two books of Kings;—in the New Testament, the four Gospels and the Revelation. The books usually considered within the canon of Scripture, but which this church does not so receive, it regards much as all the books of the Bible are now regarded by many, if not most, in the old church; that is, as the works of pious men, written under circumstances which give them value and authority. Swedenborg himself often quotes from them, in his various works. But they are not believed to be written under the full and absolute inspiration of the Bible, properly so called. And the proof of this, is the absence of the spiritual sense.

The assertion of this sense is commonly regarded as one of the most striking peculiarities of the New Church. And perhaps in nothing are its doctrines more distinctly opposed by the present intellectual condition of the Christian world. This circumstance of course greatly increases the difficulty—not of defending the doctrine, for this is no part of the purpose of these sketches,—but of stating it intelligibly.

It is not a merely arbitrary meaning, to be learnt from a dictionary as one language may be translated into another. The spiritual sense of the Bible depends upon a real correspondence between the spiritual and literal senses; and this again comes from the correspondence between this material world and the spiritual world, which arises from the laws of creation and existence, and can only be explained by them. With these laws therefore, the statement of this doctrine must begin.

The Lord alone has life in himself; and all other life is derived from Him. It was not given at creation in sufficient force and quantity to endure through its whole appointed time; but it is always given;—as the rays of the sun flow forth unceasingly, and the heat and light of to-day are not those of yesterday. By this constant efflux from Him, all creation continues to exist. This efflux reaches first the spiritual world. It is an universal law of being, that every thing of creation exists *to be of use*, and every thing high and low, great and small, a world or an atom, is itself created by the divine love, and becomes when created, a medium or instrument of the same love, by means of which the divine action may go further. The spiritual world is nearest the Lord; it first receives His influence; it thus becomes the first medium by which His divine love may go on in the work of creation; and by the spiritual world as His medium and instrument, this natural and external universe is created.

The natural world, thus created by the Lord through the spiritual world, corresponds to and represents that spiritual world; for through this spiritual world come the influences which give to the natural world both being and form. The correspondence between these two worlds is not general only, but particular. There is between them a perfect difference and a perfect similitude; for whatever exists in the spiritual world,—in heaven or in hell—exists in the earth, *naturally*; and every thing which exists here *naturally*, exists there *spiritually*. The things in the spiritual world are as the *causes*, and the things in the natural world are as the *effects*; for nothing can exist here which has not its cause there. All good and useful things are created by and through the heavens and thus represent things in heaven; all evil and noxious things are created by and through things in hell, and thus represent those things.

Upon this correspondence between the spiritual and natural worlds, rests the correspondence between the spiritual and natural senses of Scripture. As the Lord alone has life in Himself, so He alone has wisdom in Himself; and all the wisdom or truth of His intelligent creatures is derived from Him. This too, reaches first the heavens; and there, in a definite and collective form it is His Word. And this word, as the one only means of making men wise unto salvation, as the light which cometh into the world, descends into this lower sphere. And here it assumes a natural and literal sense, which may be intelligible in this natural world. The way this is effected is as follows; every truth and every expression in the spiritual Word, relates to something or other in that spiritual world; but this something has a correspondent something in the natural world; and that natural thing is mentioned in the literal sense of each passage which corresponds to the spiritual thing mentioned in the spiritual sense. Thus every part and every expression of the Spiritual Word is clothed, by divine inspiration, with that external, which is in fact created by and does therefore represent the spiritual thing spoken of in the spiritual Word.

Thus, within the literal Bible, we have the spiritual Bible; within the Bible which is of this earth, we have the Bible of the heavens. They can thus correspond together, because the worlds of and for which they are, correspond; they correspond in the same way; and the external Word represents the internal Word, because, and in the same way as, the external world represents the internal world. These laws of creation and correspondence have been revealed in this dispensation, and therefore the spiritual sense of the Word has been revealed.

It may seem as if the spiritual sense thus revealed, would supersede and set aside the literal sense. Not so. In the literal sense the divine wisdom dwells forever in perfect holiness. Obedience to the commands of the literal sense, from the heart, is the first, the indispensable and the eternal requisite for understanding in any profitable way, the spiritual sense. Thus, the ten commandments contain as it were the whole of the law of the Word in one complex,—and therefore they were deposited in the ark which was placed in the inmost Sanctuary of the Temple. Now these laws are such that a perfect obedience to them would make man perfect; and he advances towards perfection only in proportion to his obedience. But they were given to prepare man for the life of heaven; and this preparation is the effect of obedience to them, because they are in their spiritual sense, the laws of heavenly life. Being divine, they are eternal; and a good man, who has obeyed them here, when he dies and enters heaven, finds them there, but elevated into a new meaning correspondent to his more elevated condition of being; and they remain forever the laws of his life. The revelation of this spiritual sense is now made to men on earth, not that those laws may be disregarded; but that obedience to them may be more free, more perfect and more intelligent, when they are known to be the laws of heavenly happiness.

Perhaps it would aid the explanation of this subject to give an example. But it would be difficult to do this to any good purpose without occupying too much space. There is however one text, which will not only serve as an example, but it conveys a lesson peculiarly applicable to these times, in the view of the New Church; although perhaps, as they are commonly read, no words of Scripture are more destitute of a meaning 'profitable for instruction.' This text occurs in Genesis ch. xlix. where Jacob, on his death-bed, 'called unto his Sons' and said 'gather yourselves together, that I may tell you what shall befal you in the last days.' And to Dan he says, 'Dan shall be a serpent by the way, an adder in the paths, that biteth the horse's heels, so that the rider shall fall backwards.' Now, the children of Israel collectively represent a church; the twelve tribes representing essential elements of character, as did the twelve apostles afterwards in the Christian dispensation. The location of these tribes, like every thing else connected with them, was governed by its spiritual correspondence. The tribe of Dan was first placed on the western border of Palestine, but afterwards acquired by violence a region on the northern boundary, and had there, their principal city, called after their own name;—whence the proverbial expression 'from Dan to Beersheba.' This tribe therefore occupied the coldest region and the farthest from Jerusalem. And it represents what may be termed *sensuous reasoning*;—that is, reasoning from the senses. The same thing was represented among the apostles by Thomas,—who, when our Lord stood before him, could not believe until he had placed his fingers in the wounds. Nevertheless Thomas was one of the apostles and Dan one of the tribes; for this mode of reasoning is not only legitimate, but essential to a sound understanding; destroy it, and superstition, fanaticism and folly have no longer a check or a limit. Its indispensable office is to test and determine where the subject of inquiry comes properly within its scope. Hence Jacob says in the same chapter, 'Dan shall judge *his people*.' But, to exercise this office aright, this faculty must be kept in its place and acknowledge both reason and revelation; otherwise, it becomes what this text describes it as being 'in the last days;'—that is, at the close of a church, when the light of truth is failing, and the senses are acquiring dominion over both the understanding and the affections. Then, says the patriarch, Dan shall be,—no longer, a Judge,—but 'a serpent.' Now a serpent is an animal which lives upon the earth and cannot leave it. There its speed, its strength, its agility are great; but it can neither leap, nor walk, nor fly, for it obeys its doom and 'on its belly crawls all the days of its life.' And thus it exactly represents the sensuous reasoning of Dan and Thomas, when this becomes so perverted as not only to judge from the senses but from them *alone*. It is then a serpent and an adder; it not only crawls but poisons. And this 'serpent' is 'in the way,' and 'in the paths.' As man's spiritual prayers can only be in wisdom and goodness, the ways and paths of a spiritual journey must be the truths and knowledges along which we advance if we make progress. Again, the horse is the animal by which man is borne along our natural paths; and if spiritual paths are the truths along which lies the course of man's spiritual progress, the horse represents and signifies the faculty of the understanding, by means whereof man advances along these paths. And it is plain what, 'in the last days,' sensuous reasoning does, when, as a serpent and adder in the paths, it biteth the heels of the horse, *that the rider falleth backward*.

It may be added, that the first chapters of Genesis, do not in their literal sense, relate facts which have actually occurred; but, the description of the creation of the Universe and of man, contains within it the description of the progress of regeneration and of the creation of the spiritual man. The deluge of Noah was not literally, but spiritually, true; and the persons mentioned before the immediate ancestors of Abraham, are significant of the series of changes which took place in the religious condition of mankind before the Jewish Church. Near the time of Abraham the literal truth of scripture begins. The Jews were 'chosen,' not to be favored more than other nations, but to be made, in Egypt, and in their prayers through the wilderness of the Holy Land, and in all the circumstances of their history, representative of the history of a church, or those principles within an individual which constitute a true church; and the ritual of the Jews contains within it the laws of moral and spiritual life; a law of which 'no jot nor tittle can fail, till all be fulfilled.' The Prophets and Psalms speak of the glorification of the Lord's humanity, and of his influence upon and within those who yield to it. The gospels describe in the letter, the life of the Lord on earth, and within the letter, their life who follow Him. The Revelation of St John has no literal truth whatever, and contains no prophecy of external events; but it describes the declension and passing away of the first Christian church, and the second advent of the Lord, 'coming in the clouds with great power and glory.' The clouds are the literal senses of the Word; and He comes thus in them, when He reveals the power and glory of the spiritual and heavenly senses, and all who will may read 'all things which were written in the Law of Moses, and the Prophets, and the Psalms, concerning Him.'

SUNDAY SCHOOLS THE ICHNEUMON.

Many years ago (as the fables says) a vagrant people located themselves in the land of the Nile, and erected their dwellings upon the banks of this river. But they were soon forced to encounter an enemy no less a foe to man than beast. The terrific crocodile rose up to dispute the right of its waters, and the extended plains it fertilizes. In this extremity, they faced their common enemy; the contest was long and bloody. The streams of the Nile were crimsoned with human blood, and the victorious monster held a dreadful repast upon their dying victims. Those who escaped fled to the temple and cried to their God, Osiris, for relief. Then the priest stood forth, and said, Osiris, hears; for lo! on the banks, the ichneumon appears. Then this little animal in silent security seught out the eggs and brood of the monster, and in a short time effected what a much greater power and force could not. The enemy soon disappeared, and the people obtained the peaceful possession of the land.

If we consider the impotency of the little animal, and the complete conquest it achieved over the crocodile, we shall discover one of those features in natural history which are a source of wonder. But the sequel will show one not less, in the moral world. This crocodile is Infidelity, and the system of Sabbath-school instruction the Ichneumon.—*Gambier Observer.*

LETTER FROM RUSSIA.

[Extract of a Letter from General Talmage, addressed to the American Institute, a Society of which he is President, while in Russia, dated August 1836.]

Religious Worship and Churches in Moscow.

The city of Moscow is a place of great interest combining events of antiquity with those of modern times; and exhibiting many of the peculiarities of an Asiatic city. For the first time I there attended a Tartar church, witnessed the ceremonies and heard the language of the Mahomedan worship. The congregation was called by the loud howling of a person from a minaret of the church, and not by the ringing of any bell. The ladies of my party were not only permitted to remain with me as spectators, but the principal minister proffered us a seat upon the steps used to light the candles, while every other person in the house was either prostrated or sitting cross-legged on the floor in the full observance of their devotion. Their habits and religion admit not of the presence of any of their own females, nor recognize them as accountable beings, to whom the door of salvation can be open. The Greek Church is the established religion of Russia, and while it has many peculiarities, it has many resemblances to the Catholic Church. Their places of worship are more numerous than those of any other sect, and peculiar in having from three to ten steeples or domes on every church. Moscow is indeed remarkable for its numerous churches. Its profile view presents a forest of spires, domes and steeples. Many of them are literally filled with bells, but unlike ours, and of various sizes and tones; they are suspended, immovable, and the skillful bell-ringer, with cords to the various hammers, produces the ringing, and works out the delightful chimes. The size, tone, variety and perfection of the bells, surpass expectation. The great bell of Moscow so famed in history, and which has lain buried in the ground for more than one hundred years, has recently been dug out and raised. Its height and diameter is about twenty feet, and its weight is above 200 tons.

The Kremlin yet stands the monument of ages; and those parts of the Palaces of the Czars which have withstood the buffeting of time, and survived the wreck of wars, are there to bear witness of by gone days. Moscow, like the Phœnix, has risen from her ashes, renovated and improved. Her wounds are healed, and her scars are scarcely visible. Her population has returned, and with an energy and enterprise, which promise improvement in her condition. She is fast advancing in manufactures—has many factories of silk and cotton, and several others are now in progress of erection. I saw at Moscow, and on my return met many bales of *New Orleans cotton*; this commerce will become much increased in a few years.

Increasing Attention to Manufactures.

There is throughout Russia a growing attention to manufactories, and they have the full encouragement of the Government. This is a matter of some irritation to our English friends who are kindly supplying them with fabrics to supersede home production, and, with books and essays on *Free Trade*, to convince them of their error against their own interest. It is however evidence of patriotism in the nobility of fortune, to embark in manufacturing establishments, and especially of cotton, are springing up in various places. The production of iron and duck has the vantage ground; but it is pleasing to view the various other manufactories in their infant condition struggling into prosperity, and in so many respects resembling the condition of our own country, a few years since when in '*the golden days of her commercial prosperity*,' less amount of bread stuffs pass from our city, out of the Hook, than had since turned eastward to the market furnished by the Manufactures of New England—and before the New York canals had proved a nursery for our seamen, by opening Albany as a new and better market to our fisheries than I believe any other place in the world.

The government has various extensive manufactories at Alexandrofsdy, a few miles from St Petersburgh, where machinery is also made. The superintendent informed me that they could not supply one quarter of the cotton machinery ordered, and they were obliged to look to England for machinery for several cotton factories now erecting. It has often been asked of me, how and where do we obtain our machinery in America? and it was a matter of surprise when I answered, that we made them in America, and that I believe we could furnish them in Russia as good and as cheap, and with the most modern improvements, as they could be obtained from England; and without the added cost of 40 per cent for getting them out of England.—The English laws against the exportation of machinery being undoubtedly intended for the good of other people, and only to prevent them from injuring themselves with the use of improper instruments, before being sufficiently instructed by the books sent them in favor of the 'Free Trade.'—This subject is worthy the attention of our machinists, and of great interest to our commerce.

It may with propriety be remarked, that the head man of one of the principal machines established at Manchester, and perhaps the greatest in the world, is an *American*, and I believe from Providence. The principal manufacturer employed by the King of Prussia is from Baltimore. No person in Europe can shut his eyes to the fact that measures are pursued for the improvement of the internal condition of the different kingdoms, by the encouragement of domestic productions, especially in manufactures, and particularly by Russia, Prussia and France, and recently by the Germanic Commercial Union—less violent, but becoming more effective than the memorable continental system of Napoleon. The agriculture, commerce, and manufactures of America have a deep interest in the present and coming state of things in Europe.

FOR THE REGISTER AND OBSERVER.

WALKS AMONG MY PEOPLE. No. 3.

It was the Sabbath—Every clergyman knows the deep anxieties that pervade his bosom when he goes forth to meet his people on the Lord's day with 'a message from God.' The thought that he may not be faithful in his embassage—that he may preach himself rather than Christ—and that a single soul may so misapprehend his meaning as to be encouraged or confirmed in error and sin, rather than converted and saved from them—presses heavily on his mind, and he exclaims with heartfelt emotion—*Who is sufficient for these things.*

The Sabbath alluded to, was one of more than ordinary interest. It was that of the communion of the Lord's Supper. There were circumstances connected with and following this commemorative act, which had awakened a deep feeling in our little community—in some, of curiosity—in others of unusual thoughtfulness on the subject of religion. The house was full. And one might have been forcibly reminded of those by-gone times when a whole people 'stood before the Lord with their wives, and their children and their little ones.'

In the morning, sixteen young heads of rising families were to unite themselves with the church, and publicly acknowledge their Christian obligations to a holy life. In the afternoon they were to bring their children to the altar of baptism, and solemnly dedicate and consecrate them to the service of their Maker. Twenty-five of them, including the infant of a few weeks old, with its sweet smile and heaven beaming countenance—the child of a few years in all the freshness and loveliness of undepraved beauty—the lad of twelve and fourteen rejoicing in opening manhood—yet, for a time, restraining his feelings—with a nice sense of propriety—to the solemnity of the occasion—were to receive this seal of the new covenant, this pledge and promise of parental fidelity. After the services at the meeting house were over, a few members of the church were to retire to the chamber of a sick and dying brother, renewedly to eat of the bread and drink of the cup in fellowship with him. He was known to be in the last stages of a quick consumption. And the desire earnestly expressed once more to commemorate his Savior's dying love in communion with his fellow disciples, and to give his dying testimony to the importance of his Christian rite as a means of grace, comfort, consolation and hope—awakened in both church and people the tenderest sympathies and most thoughtful considerations of Christian duty.

These were some of the circumstances that gave peculiar interest and unusual solemnity to the services of the sanctuary and to the feelings of the people, and to my own mind pressed with a weight of responsibleness almost overpowering. I took my text in the morning from Galatians ii. chapter, 20th verse. 'I am crucified with Christ—nevertheless I live, yet not I but Christ liveth in me—and the life which I now live in the flesh I live by the faith of the Son of God.' I commenced by observing that the Apostle could hardly have expressed in stronger language his devotedness to the Savior and the power and influence of his Gospel in him and over him. He seemed to exult with a holy triumph in the sacrifice he had made, of whatever in his opinions in his affections, in his temper or in his conduct was in opposition to the cross. And in the thought that the doctrines and principles, the desires and spirit which possessed, animated and controlled our blessed Lord, had taken such complete possession of his soul—so ruled and reigned in the inward and outward man, that it might be truly said Jesus lived in him.

I then observed that it would be a happy thing if all Christians who professed to love our Lord Jesus Christ, and walk in newness of life, could use the same language with St Paul, and with equal truth and sincerity. Before this however could be done to acceptance, three things were necessary. They must first feel their need of a Savior. Then they must be perfectly willing to crucify or give up all in their hearts and lives in opposition to or inconsistent with his religion. The third requisite was obedience—a willing, cheerful, full obedience in conduct and spirit to all the requirements of the Gospel.

I closed by saying the great question for us to determine, was whether we have been crucified according to the meaning and experience of Paul. Did we feel a personal need of a Savior. Were we willing to renounce whatever in our lives and character was in opposition to and inconsistant with a holy walk with God. Was our obedience—a Gospel obedience—based on principle—built up in faith—made perfect in love.

The form of admission into the church was then read. It was neither a creed nor a covenant. It was a simple acknowledgment of belief in the Great Jehovah—in his son Jesus Christ—in his Holy Spirit, and in the Bible as a divine rule of faith and practice. This was followed by a solemn promise to live agreeably to what they believed God's word taught them. The declaration was then made that they were members of the church of Christ and fully entitled to all its privileges. A prayer was then expressed that they might find all true peace and joy and hope in believing.

The invitation was then given to members of other churches, who were in regular standing with said churches to tarry and participate with us in commemorating the life and death of our common Lord and Master. It was in no sense an exclusive invitation. No sincere and devoted professor could feel himself shut out from an act so dear to his heart. And I am happy to say there were members belonging to churches of different denominations who accepted the invitation. And what perhaps is not or has not been usual, there were some high orthodox who laid aside their prejudice and bigotry, and sat at the same table with those whom they—the orthodox, have been too much in the habit and sin of denouncing as Infidels, and without God and hope in the world. It is matter of congratulation that the leaders of the orthodox party are beginning to be sensible that neither reason—nor scripture nor the people will sustain their unchristian assumptions to peculiar holiness in faith and practice. May the dawn of better things be soon followed by the meridian light of Gospel love.

We then sung the five hundred and seventeenth hymn in Greenwood's collection, the first verse of which is—

> According to thy gracious word,
> In meek humility
> This will I do, my dying Lord,—
> I will remember Thee.

It was sung in great beauty of style, and with very happy effect. The benediction was pronounced. The many retired. The church assembled. And sweet was that precious season of holy communion. I trust it will long be remembered by both pastor and church as a time when religion exerted some of its purest, noblest and most enduring influences. All seemed to feel, 'It is good for us to be here.' And at the close of the service when the verse was given out to be sung,

> Let sinful sweets be all forgot,
> And earth grow less in our esteem,
> Christ and his love fill every thought
> And faith and hope be fixed on him—

every heart appeared to respond a sincere Amen.

I think we fail in our duty, and thwart our comfort, by studying God's holy Word no more. I have, for my part, been too fond of reading every thing elegant and valuable, that has been penned in our own language; and been particularly charmed with the historians, orators, and poets of antiquity. But were I to renew my studies, I would take my leave of those accomplished trifles. I would resign the delights of modern wit, amusement, and eloquence, and devote my attention to the Scriptures of truth. I would sit with much greater assiduity at my divine Master's feet, and desire to know nothing but Jesus Christ and him crucified. This wisdom, whose fruits are peace in life, consolation in death, and everlasting salvation after death; this I would trace, this I would seek, this I would explore, through the spacious and delightful fields of the Old and New Testament. In short, I would adopt the apostles' resolution, and give myself to prayer and to the word.—*Hervey.*

Be not discouraged, a man is never undone till he be hanged.

FOR THE REGISTER AND OBSERVER.

HON. SETH WASHBURN.

I wish to lay before your readers some account of the life and death of the Hon. Seth Washburn, of Raynham,—a man of rare wisdom and excellence. Having early in life been an inmate of his family, and for a period of twenty-five years observed his holy walk and conversation, and loved his character, I may claim the privilege of speaking of him, now that he has left the world, not only with the interest of affection, but with the freedom of truth.

Judge Washburn was bred to the profession of Medicine, but the duties of that exciting and laborious calling not sorting with his taste and feelings, he abandoned the practice while yet a young man, and devoted himself to other pursuits. Endowed with a strong and capacious intellect, he began early the work of furnishing it, and though he prosecuted that work with great discrimination and success through a long life, he never felt that it was completed. He always employed his leisure hours in study. He sifted thoroughly every thing which he read. He was never satisfied till he had gone to the bottom of every subject which he investigated. While his reading was quite extensive, it was therefore very accurate. Familiar with all the best English authors, his conversation was enriched with maxims derived from them. He had an uncommon taste for the beautiful in nature and the curious in art, and drew from every instance, either of the one or of the other, that came under his observation, an argument for his faith. Plain in manners yet exceedingly bland in address, he always met a friend, if not with a strong shake of the hand, yet with an eye so beaming and a face so benignant, that he could not for a moment doubt his cordial welcome. Modest almost to diffidence, he shrunk from public distinction and accepted reluctantly those offices of honor and trust which he was called from time to time to fill. He loved his home and the quiet occupations of his garden, his farm, and his books; and any public duty that would separate him long from these, he invariably declined. And even those services of a public nature which he could perform without long absence from his domestic fireside and altar he undertook less from choice or any motive of ambition than from a sense of duty. So general was the confidence of the community—somewhat extensive—in which he was known, in his sagacity, integrity, and soundness of judgment, that for many years he was very frequently called to act as arbitrator on questions in dispute, after involving large interests, in different parts of the country. At one period he was a Judge in the Common Pleas Court, subsequently in the Court of Sessions; and always filled with ability and dignity every public station in which he was placed.

It is not however as a public man but as a private Christian, that I bless and extol his name and memory. It was his daily walk amidst his family, in the scenes and duties which gave him employment, that revealed the man in the fullness of his worth. And I can truly say that in all these relations I have never known the individual who realized so nearly my idea of a perfect man. He literally walked with God all his days. More than fifty years ago he set up his family-altar, and from that time till a few days before his death, he failed not, whatever might be the press of business, at the hour of morning sacrifice to call around it his family and the laborers whom he employed, to join with him in devout and grateful offerings. His prayers were simple, humble, unimpassioned addresses to the Father, always concluding with the petition that 'we might have a happy transition from earth to Heaven.' The spirit which was awakened and cherished by habitual communion with the source of love and peace seemed to reveal itself, to make itself visible, in the gentleness of his manner, in the air of cheerful contentment which he wore, and in the tranquil satisfaction with which he looked on the changing aspects of Providence. It pervaded his whole being, so that if you looked on his face you felt that you saw an outward delineation of true goodness, from which it was impossible to withhold admiration and reverence. Humble, cheerful, unostentatious, yet decided, manly, and dignified, he uniformly commanded both respect and love. The little children of his neighborhood all loved him, and he, because like his Master, loved them, loved their prattle, enjoyed their pastimes, and never met them without pleasantly noticing them.

Having a strong thirst for religious knowledge, as well as love for the conversation of educated men, he took great pleasure in the society of clergymen, and no minister of his denomination in that vicinity was a stranger to the hospitality of his house, to the richness of his intellectual gifts, nor to the beauty and excellence of his moral character. His letters to the different members of his family are not only written in a style of simple and chaste elegance but they contain the salt of Christian wisdom. They abound in such lessons as none but a sage who had sat at the feet of Jesus could have given. They savor of a mind that had been in the bosoms of the Father. There is not, it should be added, a particle of cant in them or even of enthusiasm, real or affected.

Of his religious opinions I must say a word. His parents were among the straitest of the sect of Calvinism; but his mind, at an early period, became restive under that yoke of bondage, and falling accidentally upon a volume of Price's Sermons he was delighted with the views they contained, and from the time of his reading them—a little less than fifty years ago—he dated his religious emancipation. From that day to his death he continued a firm, consistent, exemplary, disciple of the Liberal School in theology and an attentive and grateful observer of the progress of liberal opinions. A constant reader of the Unitarian Periodicals and of recent works on Unitarian theology, his religious views were continually expanding, and under their influence his heart became more

and more enlarged with the charity of Christ. There was not the slightest tinge of bigotry in him, and his mind was of too high an order to tremble for the results of the freest pursuit of theological science. He made the New Testament a daily study, and the light was familiar and sweet to his eyes which a learned criticism has cast upon the sacred text.

As he drew near his end he derived from the lively oracles which he had so long and faithfully consulted, such support and joy as every man would wish for himself and almost any man might envy. Soon after he was seized with the fever of which he died, he said to his family, 'I am now going to my grave and to my God.' During his whole sickness he was exercised with intense pain and such faintness as made it necessary for some one to stand by him all the time administering cordials. And yet not a word of impatience escaped his lips, but he employed the little breath that he had in expressing his sense of the power and worth of a Christian faith. He repeated, as strength was given him, audibly such passages of Scripture as struck him with peculiar force and seemed to apply to his present circumstances. Hymns too which he had been accustomed for years to sing, now served the double purpose of expressing his religious convictions and feelings and of bearing up his soul while its earthly tabernacle was crumbling away. 'I am weak,' he repeated in a whisper, 'but Thou art mighty; hold me in thy powerful hand.' At another time after having repeated those lines of Watts,

'To thine abode
My heart aspires,
With warm desires
To see my God,

his eyes were observed to fill with tears. A daughter standing by and watching his countenance with tender concern said, 'Don't grieve, father.' 'Grieve! grieve! child, I rejoice, I rejoice, that I am going to Heaven!' was the touching reply. To a neighboring clergyman who called to see him, on taking leave he said, 'Farewell! I hope we shall meet in a better world and there advance in knowledge and piety forever and ever.' When his own aged minister called on him for the last time he said to him with emotion, 'I want to hear one more prayer from your good lips before I go hence;' and during that affecting exercise, though at other times groaning with every breath, he remained quiet and still, by a powerful effort forgetting his body while his soul was thus lifted up—and at the close said emphatically, 'Amen!'

The morning before his death a little before sunrise he asked that the shutters of his windows might be thrown open. When the attendant remonstrated that the light would be too strong for his eyes, he still insisted on its being done. He then turned his head in that direction, and watching with evident delight the sun as he rose in brightness and majesty above the horizon, he said, with solemnity, 'It is the last time I shall ever behold that glorious object.' In the course of the day he asked a member of the family to read to him the fifteenth chapter of the first epistle to the Corinthians, to which he listened with silent and fixed attention. When the words were read, 'It is sown a natural body, it is raised a spiritual body,' he interrupted the reader with, 'A spiritual body, that is the great mystery of man!' When the hour of his departure drew nigh, he uttered distinctly the words, 'Lend, lend your wings, I mount, I fly—O Grave! where is thy victory? O Death! where is thy sting?' and presently fell asleep.

Thus lived and died a Christian sage whose character had been formed upon the perfect model—a man of whom the strictest censor could say no evil—an ornament of the Church—an honor to humanity—a son of God. May his example live after him and be the means of turning many to righteousness! May he, though dead, yet speak, and 'tell men words whereby they may be saved.'

Yours, truly, J. W. T.

FOR THE REGISTER AND OBSERVER.

LEAVES FROM THE BROOK.—No II.

That square, unpainted pew in the northwest corner of —— meeting house, with its old-fashioned upright sides, its aristocratic arm-chair, and the gray head, and fair occupants, four in number, who sat before me for some six years in all the unbending sternness and gloom of the doctrines they had imbibed from that standard of youthful orthodoxy, the Assembly's Catechism,—that old-fashioned pew is a kind of landmark in the heart's record of the past . . .

It was my first experience in the Sunday School, that sweet summer 'Sabbath at the even-tide,' when all the children in our parish were invited by good Parson —— to remain for the purpose of forming a School. And that setting sun never shone on a happier circle than that which gathered round the altar at which their fathers had long worshipped, and as its departing ray went in upon that assemblage of young, joyous hearts, it seemed a meet beginning of my interest in an institution in which the happiest hours of my life have been passed.

A good old man was our minister, and a general favorite among us urchins, for although his stern creed, in theory, was enough to freeze the warmest soul, he seemed to leave it behind him when he came where the free, fresh spirit of boyhood's mirth was echoing on the pure air of heaven, and his heart would gladden beneath the cheerful sight, and for awhile the gloom of the creed was forgotten in the warm sympathies of the man.—But I shall reserve for a future time a mention of the life and death of a good man.

The minister's wish, at that time, in many of our country parishes, was law, and as strictly obeyed as if it were a clause from the statute book; which, together with our general esteem for our pastor, gathered a large collection of children, from the fair haired girl of four summers to the sturdy boy of sixteen. A motley assemblage was our Sunday School, and a true representation of republicanism. There was the elegant and sylphlike daughter of Squire W., the great man of our village, and beside her the daughter of old Susy B., the washerwoman, who lived down in 'the Swamp.' What matters it? They have both experienced the same common vicissitudes of this vale of tears,—both have been unhappy—both sleep in the same grave yard beside the village church;—over both have fallen the bitter, heartfelt tear, for the poor can love as purely and as fondly in his low dwelling as the rich in his splendid mansion, and the gilded palace cannot shut out the sharp arrows of affliction and disease and death. And who knows now the aristocratic from the humbler dust, except that the grave of one is marked by a marble stone, the other by a plain pine slab. They have stood at the same Bar, clad I believe in the same white robes—for they both were gentle in their lives, and drank at the same pure fountain.—It is the privilege of *age* to tell its story in its own way, and I cannot forbear a reminiscence now and then.

In company with four of my companions, I was assigned for instruction to Mr ——, a very good sort of man for a merchant, but no more fit for a Sunday School Teacher than the Emperor of Morocco.—We were duly arranged in our seats, regularly registered,—the due number of questions and answers given us 'to learn by heart,' and repeat parrot like every Sabbath evening, and then we were dismissed. 'So ended the first lesson.'

Week after week, month after month rolled away, and with each returning Sabbath came the same unvarying round of question and answer, without a word of explanation, till we had 'learned our book through,' and right glad was I when I saw 'Finis' at the last of the book. I had a good memory, and withal had a great desire to hear my name called out by good Parson ——, at the end of the quarter, as 'the best boy in school;' and this was done—I was praised, because my Maker had seen fit to bestow on me a capacity for recollecting words, mere words, better than Thomas S. the son of the Squire, or had placed me in a better situation for acquiring knowledge than John K. the sexton's son. But as for knowledge of my duty to my God, as for learning a lesson of love and obedience to my parents, or kindness to my fellows, I might as well have studied so much Greek, or learned so many Hebrew Proverbs. It was a mere repetition of question and answer, varied now and then by some of Dr Watts' Hymns, which added so much to the amount 'committed to memory,' to be duly reported at the end of the quarter, before the assembled multitude in the village of ——. And in the taste of the day and in accordance with the theory of the prevalent ideas of religion, those most favorably received and most often repeated were '*Hark, from the tombs*,' and '*My soul on awful subjects roll*,'—which I suppose, in the estimation of my teacher were most calculated to make me feel the cheerfulness of our holy religion, and love my Maker with a filial confidence and trust. Sure I am, all the influence it had on me, was to make me shudder and my heart chill when I was reminded of death by the funeral knell, or my whistle grow shriller and my head most manfully turn away from the place, as I passed the little green graveyard, on my way home, when I had been unluckily detained till after nightfall.

But did I *love* that Sunday School Teacher? *Could* I love him?—Far, far from it. I looked on him as a warm-hearted *child* looks on a cold, stern *man*—and my heart would no more open to him than the sunflower to the cold moonbeam.—As mute was he, except so far as the regular question and answer were concerned, as was the old fashioned chair, which was his temporary throne among his silent, careless subjects. Oh, how my young, joyous heart longed for something to love!—How could I have clung around him, almost worshipped him, had he felt for me as the Sunday School Teacher should feel for the immortal soul entrusted to his care!—How do the young affections of childhood, as the vine, send out sweet tendrils which long to cling to an object of trusting love! And in the bright hours of childhood's joyousness, when he met the little ones of his charge, could he have taken my warm hand within his own, and spoken *one* good and kind word to me, how unreservedly would I have given him my deepest, purest affection! And when my young heart was full to overflowing with boyhood's mirth, in my weekday sports, could he, when he looked on my flushed brow, have spoken one word of caution and friendship, oh how would that heart have turned to his influence as surely and as silently as the flowret to the sunbeam.

And when I sat beside him on the Sabbath, could he, when he told me of Jesus of Nazareth have painted to my young soul the all-pervading, childlike, great love of the Master,—could he have told me how Jesus took such as I in his arms and blessed them,—could he have told me of Jesus the child, Jesus the comforter of the sorrowful and afflicted, Jesus the Savior, the crucified and ascended, O, then it must have made my young heart better, holier, happier!—How many dark lines might have been spared from the heart's record book, had my teacher brought his soul, his mind down to mine! How might he have moulded my will to his, had he taught as the Sunday School Teacher should teach,—warmly, eloquently, lovingly, perseveringly! . . . . .

Sunday School Teacher, I sometimes think, these 'leaves' are not *all* fallen from our system even to this day! HOWARD.

FOR THE REGISTER AND OBSERVER.

In the last number of the Sunday School Teacher, a correspondent, speaking of 'Teachers Meetings,' indulges in some strictures upon the duties of *Pastors* in relation to those meetings and to the school, which seemed to me rather harsh, and somewhat unjust.

I was led by this to inquire if there is, among Sunday School Teachers, sufficient consideration for the feelings, labors and difficulties of their pastors? It would be a sad indication of danger, of the zeal among us for one method of advancing the cause of piety, should lead us to feel less respect and solicitude for the venerable and all important institutions, by which the Redeemer's kingdom has been thus far established; or if an high opinion of our own influence and importance should make us deficient in modesty and humility, and forgetful of the deference which we owe to the appointed messengers of the Gospel, who are 'set over us in the Lord.'

I am no advocate for a servile regard for any class, rank or profession of men; nor do I think there is any danger, at least among our denomination, of laymen giving up their rights or consciences to the clergy. But I think there is danger, while the duty of laymen to enlist themselves in the cause of the Gospel, is strongly urged, that we may think too lightly or speak flippantly of those whom we have appointed to be our officers in the army of the cross.

The writer of the remarks alluded to, quotes the example of the beloved Doct. Parker. As he speaks from personal knowledge, he will remember that Doct. P. visited his school but seldom, except on the regular quarter days. While he was able to confide the common concerns of the school to other hands, he felt that the services of the sanctuary on Sundays were sufficiently laborious for his usual strength. Besides, lively and constant as was his interest in the school, he did not forget that he was Pastor of the whole society. Warm and ardent as was his *love for children*, he did not forget that others had equal claims upon his love,—that *the whole parish were his children*. Great as was his affection and respect for the Teachers of his Sunday School, he did not forget that upon himself rested a responsibility which he could not, nor did he wish to shift off; and he suffered none, nor did any one wish to dictate to him in what ways or times he should exercise his official functions or influence.

At the meetings of the Teachers he was almost always present; but those meetings were not so frequent among them as they are in some schools, and therefore seldom interfered with his other duties. At these meetings he always came with 'a deportment sociable and cheerful;'—but he did not think it needful to 'leave his learned lore in his closet'—for he came to instruct as well as to gratify those he met.

I hope the correspondent of the 'Teacher' will not understand these remarks as reproachful, but only as a timely hint of a possible danger. Bitterly would he, and all of us, lament the springing up of a spirit of arrogant dictation, or self-sufficiency, any more on the part of laymen than of the clergy; and he would equally deprecate a feeling of distrust and suspicion which the appearance of such a spirit would naturally engender in the minds of our Pastors. The cause of Sunday Schools and of religion, requires perfect harmony and mutual assistance among all engaged in its promotion; and these can only be secured by true Christian humility and modesty; by respect for every department of Christian duty, and for every one in his own department.

AN OLD TEACHER.

DR CHANNING'S NOTE.

The following note from Dr Channing was received too late to be appended to his letter which appeared in our last. We now with pleasure give it the earliest possible insertion.

Christian Palladium.

'*Boston, Feb'y* 7, 1837.

'DEAR SIR:—After sending you my letter, I thought of a few additional remarks which I should like to throw into a note. I send them in hope that this will reach you in time.

Your Friend,

W. E. CHANNING.

Note.—In the haste, in which this letter was written, I neglected to notice a common objection to the necessity of a ministerial education. We are sometimes pointed to men of great natural power, who, without a regular education, have yet become distinguished preachers. The answer is obvious. Men of genius or distinguished ability, are exceptions, are few in number, and no rule for others. Still more, these men cannot with propriety be said to be uneducated, for they will be found to have done a great deal for their own education. A man of a high order of intellect can turn a few means to great account. He can help himself, as other men cannot. His ever active mind is studying and gathering up knowledge every where. Every sphere in which he moves is a college to him. He seizes on truth and on the language for expressing it, by a kind of instinct. That such a man can dispense with the helps of a theological institution, is no proof that others do not need them.

In the case of almost all men, who, without early education, are yet successful preachers, it will be found that they have done much to repair by subsequent application the deficiency of early instruction, that they have studied good books, and used other means of knowledge, and that they owe much of their usefulness to this partial education; so that they really give support to the cause, which they are adduced to disprove.

It will be seen that I have aimed in the letter to meet objections to ministerial education, and not to adduce all the arguments which establish its importance. Had I proposed to do this, I should have insisted on one consideration which is of great weight at the present moment. We live in an age of controversy. The minister is to meet and withstand the gainsayer. He is to repel objections, made by men of education and acuteness to Christianity in general, or to his particular views. He is to furnish his hearers with spiritual weapons against subtle foes. He is set for the defence of the gospel at a time when increased demands are made on the minister, in consequence of the increased diffusion of the means of knowledge. Ought he not to prepare himself for the conflicts which belong to such a period? Ought he not to fit himself to understand and meet the arguments by which religion is assailed?' W. E. C.

FOR THE REGISTER AND OBSERVER.

THE PREJUDICES OF WHITE PEOPLE OF DIFFERENT COUNTRIES.

Between the prejudices of the white people of Great Britain and the white people of the United States towards the colored race, there is a remarkable difference. This difference perhaps cannot be better illustrated than it is in the recent anecdote of the Rev. Mr Williams, the Episcopal clergyman—'a cultivated, pious, and estimable man' who by three lines of our packets was refused a passage to Europe' in consequence of his being a 'man of color,'—and who was finally compelled to embark from New York in an English vessel, 'the captain of which treated him with distinguished kindness and attention.' But what humane and reputable person of the United States, is not ashamed of this contrast? Who does not see that our British brethren appear to far greater advantage than our people who were concerned in the disgraceful affair? I am perfectly ashamed of these prejudices on the part of our people. How obvious is it that they render the subjects of them morally incapable of reducing the golden rule to practice, in regard to their colored brethren,—or of doing to others as they would that others should do unto them? They evince too that white men may have hearts, as black as a Negro's skin.

Were I about to take a passage for Europe, I should prefer the company of Mr Williams to that of any man who would decline going with him on account of his color. It is, in my opinion, of high importance that the professed Christians of these states should most seriously examine themselves in regard to these prejudices—deny themselves, take up the cross, and become truly the followers of him who gave himself for the race of mankind without any respect to color. Most sincerely do I hope that the objection to Mr Williams's having a passage in our Packets, did not originate from any white *clergyman*; but if it did, I still say from the heart, let me go with Mr Williams rather than with a clergyman with a white skin and a black heart. Not only did the Messiah 'die for all' without any distinction in regard to color, but his heavenly Father 'who inhabiteth eternity' has assured our race that He 'also *dwells with him* that is of a contrite and humble spirit, to revive the spirit of the humble and the heart of the contrite ones'—persons of a 'pious and estimable' character, such as Mr Williams is supposed to be. What consolation must it have been to him under his trial if he then had evidence that God dwelt with him, while, like the Messiah, he was 'despised and rejected of men.' But, can this 'High and lofty One' also dwell with men of such a haughty spirit that they can refuse to go in the same vessel with a humble colored man, one with whom God himself is not ashamed to dwell? Besides—notwithstanding the dark skin with which the wise and good God was pleased to cover the body of Mr Williams, the same wise and good God has very much to do with him, to sustain his life and supply his hourly wants. This despised man must have long been the subject of God's constant attention, care, and kindness. He must have had much more to do with Mr W. than would be implied in a man's going in the same vessel with him from America to Europe. We must also suppose that God has much to do with and for other despised colored people, besides Mr Williams, unless it can be shown that it is not in God that colored people 'live, and move, and have their being.' What then does the white Christian make of himself when he supposes it would be degrading to him to associate with a humble colored person for whom the Savior was not ashamed to give even his life, and with whom the 'Holy One,' is not ashamed to dwell. Can they believe that they are better than the Messiah? or that they possess dignity surpassing that of their Maker? If not, let them reflect on one of the first principles in the Gospel Kingdom. 'He who exalteth himself shall be abased, and he who humbleth himself shall be exalted.' Then let each one seriously press this inquiry on his own conscience and heart. Which of the two courses do I adopt and pursue in my feelings and conduct towards the colored people of our own land? Do I so humble myself that I have reason to hope that I shall be exalted? Or do I so exalt myself above them, that I have reason to fear that I shall be abased, by the righteous retribution of God? Have I not in the most flagrant manner set aside the golden precept in my conduct towards despised people? And is it not, at least in part, to be ascribed to my influence that they continue to be a degraded and despised race?

I verily believe that there must be a great change in regard to the prejudices of the whites towards the blacks in these states, or that there will be a great change in the conduct of Jehovah towards the white people—a change by which his displeasure will be as strongly displayed towards the white people, as it was towards the Egyptians when he redeemed the Israelites from their oppressive yokes.

N. WORCESTER.

FOR THE REGISTER AND OBSERVER.

Mr Editor,—I am desirous of obtaining accurate information respecting the *origin* of Sunday Schools in the United States. I would, therefore, request from yourself or any of your correspondents, answers to the following questions.

1. *When* and *where* was organized the *first* Sunday School in the United States, or in New England?
2. *What* were the books first used as manuals?
3. What *methods* of *instruction* and *examination* were adopted?
4. What objections were at first made to such schools?
5. *What Publications* in particular throw light on the origin—history—present condition, prospects and true character of the Sunday School instructions?

Answers to these questions, presented in the Register and Observer, would be gratefully received *by more than* the subscriber.

Wilton N. H. N. W.

FOR THE REGISTER AND OBSERVER.

Mr Editor.—In No IV. of the article entitled 'The Trial and Condemnation of Jesus,' contained in the Christian Register of Feb. 11. among other informalities of the arrest, seizure, and confinement of Jesus, it is stated that he was arrested by night; and the writer then goes on to remark, 'Now the Jewish law forbade *all arrest by night*—a new violation.'

I would inquire of the translator of that article, or of yourself, or of any of your correspondents and readers, what ground there is for such a statement. I was not aware of any such provision in the Jewish law, and should be glad to be informed where the authority for the assertion may be found.

Yours, SPENSER.

FOR THE REGISTER AND OBSERVER.

Mr Editor,—I have read with much interest and satisfaction the letter of Dr. Channing to the Christian Denomination, and I take the liberty of expressing, through the medium of your paper, a wish that that portion of it which relates to creeds, may be given to the public in the form of a Tract.

To the spread and triumphs of unadulterated Christianity, it *is essential*, in my view, that persevering, extended and judicious efforts should be made to remove *entirely* from the Church the unhallowed and blasting interferences of human authority. 'Priestianity' *must* be removed from Christendom, before the gospel of Jesus will triumph there in all its appropriate beauty power and glory.

Many of the signs of the times, invite to plainer and more serious remonstrances against creeds as authoritative standards, than have yet been put forth. Multitudes, in all directions, are beginning to think, that the business of creed making and creed imposing, is a high-handed impiety against heaven and one of the most tremendous evils which have been permitted to afflict the human family—they are therefore prepared *now*, as they have not been before, to read upon the subject and to look at it in its *true* character. In view of these circumstances, I regard Dr. Channing's remarks as adapted to be *peculiarly* useful on a large scale. Can they not be given forth, in a tract? Will not the Dr. be persuaded to put them into such a form as he shall judge best for the object, and with any additional remarks to the point, yield them to the public in the form of a tract.?

Milton. N. W.

FOR THE REGISTER AND OBSERVER.

Mr Editor,—In a late number of the Reformer, an ungenerous remark in relation to Mr Hedge. When I was Editor of the Reformer, I requested the Publisher to send the paper to Mr H. in like manner as I had requested him to send it to several other friends of mine. On leaving the Editorial charge of the Reformer, I requested the Publisher to discontinue the paper in all cases when I had requested him to send it. It is due to Mr H. to say that he never subscribed for the Reformer, and it is due to myself to make this statement. If any other cases like that of Mr Hedge's should come up, I hope the individuals whom it may concern will consider this statement as applicable to them as to Mr Hedges.

Yours truly, O. A. BROWNSON.

CHRISTIAN REGISTER.

BOSTON, MARCH 18, 1837.

UNITARIAN ASSOCITAION.

It is worthy of remark, as it is cause for high gratification, that contributions to the excellent object of the Association have recently been more frequent and liberal,—and that there are many other signs of an increase of zeal and interest on the part of individuals and churches of our denomination in the common cause.

There is still, however, a vast field open before the Association and inviting its operations, which, only the more abundant communications of those who are able and willing to sow largely to the spirit can qualify it to occupy. Whatever may be the opinions of Liberal Christians generally concerning the practicability of engaging in any way in Foreign Missions, there is one cause, at least, concerning which they are all of one mind—and that is, the grand object to which the attention of the Association is presently turned, *to wit*, the spread of Christianity throughout the borders of our own land, and primarily and especially the planting of Gospel Institutions in the mighty West.

Let the real wants of our own country be laid more frequently and distinctly before our Churches, and we will not tolerate a doubt that the deepest sympathy, will be excited, and, in time, ample treasures of pecuniary aid drawn out.

We are happy to believe that Unitarians are now generally taking the true ground—in relation to the interesting question, *how far should Christians allow themselves to become sectarian in their feelings and efforts?* For, if we mistake not, the following answer to that question is a fair interpretation of the popular opinion among the members of our denomination.

Not with *one-eyed zeal and devotion*—for we should have too much respect for our individual opinions, ever to merge them entirely in the creed of any one sect: and we should have too much charity for others, ever to throw ourselves openly and totally in opposition to them.

And, on the other hand, it is right that as to all great matters in dispute among Christians, we should take ground as our honest convictions presently lead us; and give our full influence fearlessly yet humbly for that, which to us, is truth. Christ is less honored by that disciple who timidly holds back from professing any thing that he sincerely believes, or wavers between two opinions,—than he is by the misguided zealot who pushes his tenets even to dogmatism—and maintains his creed with undue vehemence. Every man is a debtor for the truth that is revealed to himself, and nothing is baser than that servile and pusillanimous spirit which would cover and disguise an honest conviction—though all the world were arrayed against it.

A little observation will satisfy any one that he cannot do as much as he might and ought for the promotion of Christianity, so long as he labors alone—in fact, that he can do comparatively nothing alone. He must unite himself with some Christian band and work as one of them.

It becomes then his duty to select that body of Christians, with whose spirit and principles upon the whole, he feels the closest symyathy. He may not indeed discover any with whom in all points he can agree, and ill, it seems to us, would it argue for his use of his own private reflection and judgment if he could; but he will find some, who agree with him *in the main*, and that, to a reasonable man will be all that he expects or wants.

With such then, hand in hand, and still ever as one, he may labor—not expecting to approve all their measures; but satisfied that the spread of their opinions would tend to the promulgation of truth; and the multiplication of their churches to the honor of the Master. He combines his own influence and efforts with a certain party of Christians, not because Christ is all comprehended in their particular creed, or Christianity dependent entirely upon their system of means, but, because they are turning one wheel of the vast and complex machinery, whose moving power, through all its separate parts, is the faith of Christ, and whose result, through all its differences of operation, is the redemption of man, and the glory of God. He comprehends the appropriate figure which the Apostle has used to designate the various offices, and still the essential union of all believers in Jesus—*one body, having many members*. He may join himself to that which is represented under the symbol of the feet, or to that which is represented by the symbol of the hands, the more comely, or the more uncomely parts; but, connecting himself with that member with which he has nearest sympathy, and whose offices, he is best fitted to perform, he becomes one part, one profitable, essential part, under the great, guiding head—even the Lord Jesus Christ. He performs the duties of the foot; but still sympathises with, and opposes not, the hand. He looks upon every one who professes to honor the master, and who labors for his cause, as a co-worker and a brother, though the badge of Cephas be upon that other's front, while that of Apollos designates his band.

Whether Unitarians may be represented by the Hands or by the Feet, let them labor *as one* in doing their peculiar work, and the Head will be best obeyed and honored, and the body most effectually benefitted.

INSTITUTION FOR THE BLIND.

The *fifth Annual Report* of the Trustees, cannot be read without lively interest. It discloses a state of things highly creditable to all concerned in the direction and management of the Institution; and presents a view of the intellectual and physical improvement of the pupils extremely flattering to the capacity of that interesting class of our fellow creatures, and highly gratifying to the philanthropic breast.

The noble spirit in which the Institution has been conducted, as it is happily expressed in the following sentences of the Report, will, we think, meet with a ready response from every enlightened inhabitant of New England.

So positive and apparent have been the happy effects of the Institution upon its inmates, so clear and certain did its future beneficial operation appear, that we did not think it necessary to go on with the cautious and slow trial generally necessary in new establishments, but endeavored at once to extend its benefits to a large class. We have never allowed ourselves to suppose, for a moment, that the generous inhabitants of New-England would suffer their blind to remain in intellectual darkness, after it had been satisfactorily demonstrated that they could be enlightened and made happy. We have endeavored to build up an institution equal, if not superior, in the advantages it offers its pupils, to the oldest and most renowned of the great European capitals; we believe we have succeeded; and we believe, too, that there is as good gauranty for its continuance and prosperity in the free and hearty support of a New-England community, as those of Paris and Vienne have, in the munificence of Royalty.

Some idea of the attainments of the Pupils may be obtained from the subjoined extracts.

The upper classes of boys and girls are well versed in the grammar of the English language, in Geography, and Arithmetic. The first division is familiar with the principles of Natural Philosophy, embracing Astronomy, with the outlines of Natural History, and have been exercised in composition. One section is thoroughly acquainted with Algebra, and is engaged in the study of Geometry. Another section can translate, and converse in the French language. All, except the very youngest of pupils, have been taught to read, spell, cipher, and are rapidly acquiring the rudiments of common education. Many of them write a legible hand, and can correspond with their friends by mail.

When we say that many of our pupils are good scholars for their age, we do not mean merely that they are good in comparison with other blind children, but that they are quite equal in acquirments to boys and girls of their own age in our common schools and academies.

Considering the occupation of organist or teacher of the piano, as one of the most advantageous and desirable for a blind person, we have spared no reasonable expense in qualifying them for it. Besides an organ the institution is supplied with thirteen piano fortes, and these are kept in almost continual action from six o'clock in the morning until nine in the evening.

Vocal music has been much cultivated, and with great success; our pupils have given several public concerts which afforded entire satisfaction to the audiences.

Besides attending to their studies, and to music, the pupils are occupied four hours daily in handicraft work; some of them have become expert at making matrasses and cushions, at weaving coarse mats, &c.

The girls are taught to sew, knit, braid &c. and to do some housework; and it is advisable that all of them should be able to wash, iron, set tables, and to keep furniture in order.

It will be interesting to many of our readers who have not the pleasure of seeing the Report to read the following statement of the daily routine of study, &c.

At half past 5, A. M. the first bell rings.
At six all assemble at the chapel.
At 8, breakfast; the boys then walk out for exercise until, 9, while the girls are busy at house work.
From 9 to 10, all attend school.
" 10 to 11, all assemble for singing.
Recess half an hour.
From half past 11 to 1, school.
" 1 to 2, P. M. dinner and recess.
" 2 to 6, all are at work—with a short recess for the younger ones.
" 6 to 7 supper and recess.
" 7 to 8 all assemble for singing.
" 8 to 9, reading, newspapers, and history.
At 9, they assemble for prayers, and then go to rest.
The children retire earlier.
Such is the routine of a day; (in winter as well as in summer, for the blind limit not their day by the rising and setting of the sun.)

The Report states *very strongly* the want of Books for the Blind, and appeals, not too urgently, to the wealthy and liberal to aid in procuring a supply. The Director of the Institution, SAMUEL G. HOWE, has labored indefatigably to forward an enterprise so important to the happiness of the Blind—and by the introduction of a new Alphabet in raised letters and various improvements in printing, he has ascertained that books may be printed by the Institution at one fourth the cost and size of those of Europe.

Our interest in the subject of the Report would induce us to transcribe much more of it in our Columns, and largely to extend these remarks, but we have already overstepped the space properly allotted to this article. We cannot however conclude without lending our aid to distribute more widely the following beautiful and touching letter from a former member of the Institution. It appeals to the hearts of the benevolent in behalf of the want and value of books on the part of the blind, with a power that no address of the patrons and friends of the Institution of itself could have, and which must, we think, be *in great* measure effectual to the raising of the necessary funds.

During the last year, an edition of the entire New Testament has been printed, in a beautiful and durable manner, which is by far the largest and most important work ever printed for the blind. It can be done up in two volumes, which are but little more bulky than the English edition of St. John's Gospel only the part of the holy Scriptures published thus

'*New Orleans, Dec.* 18, 1836.

Dear Sir: Accept my grateful acknowledgments for your kind letter, and the beautiful specimens maps which I have just received. * * * I anticipate many hours of interesting study, when the Atlas and Geography are completed. I have also obtained the New Testament; what a treasure to the blind! the beauty of its execution surprises every one, and I am able to read its divine precepts with

facility. Oh! may they teach me to realize the mercy that has sent benevolence, energy, and talent, to our aid. Truly your efforts thus far, are crowned with abundant success. I rejoice in the prosperity of the school; with such care and encouragement, it must prosper. I remember the time I passed there with gratitude, and consider it one of the most interesting periods of my life. I wish I could have remained longer, but feel persuaded that what I have already acquired, will prove a lasting benefit. Since my return I have studied Philosophy, and am now delightfully engaged in Astronomy. I am instructing my sister's little girl, and have reason to be gratified with her improvement.'

RELIGIOUS CONSOLATION.

While our excellent and beloved brother E.S.G. has been separated from his Parish, and our community has been deprived of valued instruction from his glowing lips—the beautiful little book whose title stands at the head of this sentence—the last of his published productions, before his strength faltered in the way—has been scattering far and wide among the bereaved and heavily laden, the sweet influences of heavenly peace.

When we found the volume on our table the other day, with a note from the publisher—Joseph Dowe—that the *third edition* was almost exhausted, though it had always held a high place in our esteem, yet from that moment it assumed a value which had never been attached to it before. It reminded us so affectingly of the absent, whose words if they could come to us on the Eastern gale would still, as of old,—be words of *life* and comfort.

Most sincerely do we all pray that our Brother may soon return with renewed health—and, meanwhile, hope that still more and more will through the medium of this little book feel his kindly presence in those seasons, when they shall wistfully seek for *consolation*.

CORRESPONDENCE OF THE REGISTER.

Chicago, Dec. 1836.

I am very glad to learn, that Unitarians at the East are waking up to a sense of duty in regard to the spiritual prospects and wants of the west. A truly immense field is already ripening in this great world beyond the mountains. Some spots are now waiting and suffering for the reapers. This is *one*, among many, which is white for the harvest. Here are a few young men from New England, with a number of others of the highest respectability, who are doing all in their power, to secure for themselves, and the community the privileges of liberal, rational Christianity. Their anxiety is not a mere impulse of party, sectarian zeal. It arises from the wants, the pressing, urgent necessities of the society in which they live. The prevailing forms of Calvinism cannot effect the desired objects. A large portion of the community see, or think they see, in that system, doctrines repugnant to the character of God, derogatory to the nature of man, and inconsistent with the dictates of reason and common sense. They cannot therefore be induced to join in the support of that mode of faith and worship. They have no place, consequently to go to, for religious services, and religious instruction on the Sabbath. The effect is obvious. It is melancholy. It is deplorable. The Sabbath is not regarded as a day of spiritual improvement, a holy respite from the absorbing, all-engrossing interests of the world. The sacred stillness, the noiseless quiet of the New England Sabbath, so soothing to the heart after the earthly cares, and perplexities of the week, and reminding it of its *rest* in Heaven, is here interrupted by the din of business—the sound of the hammer, the trowel, and the various vehicles of merchandize which pass and repass along the streets. I do not mean that this is the same in degree as on other days; but that many, very many make no distinction in regard to the Sabbath, in their worldly pursuits. This fact calls loudly upon Unitarians, and other Christian denominations for benevolent exertions to arrest the evil, and to bring those, who are now without the pale of Christian institutions, under their sanctifying, soul-renewing influence. Here is a field for all to labor,—a vineyard, where each may find ample and glorious employment. But to Unitarians the call is especially urgent. Here are many, who are verging toward infidelity, who have been made skeptical, by hearing preached, and enforced those doctrines, which, by us, are deemed corruptions of Christianity. The doctrine of hereditary depravity, Election, and the Trinity with their kindred associates, which have been proclaimed as the essential features of the gospel, by many of its professed adherents—they cannot believe to be revelations from Heaven. They reject them as the inventions of men. And not being in a situation to hear pure Christianity presented and defended, and having no connexion in reality with the doctrines of Calvinism, their faith, in the divine origin of the Scriptures, has been endangered—and nothing but the rational, simple, primitive, religion of Jesus and his Apostles can save them from Infidelity. I do not care under what name it comes. Let the Bible, the whole Bible, and nothing but the Bible, be the Creed, the Articles, and the Standard, and men will flock unto it and be saved. To have religion presented in its own, liberal, rational, generous, heavenly features is the great want of the West. I have no denunciations to make. My object is to excite Unitarians to take the field which is open before them, and labor manfully for the cause of religion, of morality, of freedom, and of human happiness in the West. I can but glance at this great topic, so interesting to the patriot and the Christian. It is well known to every strict observer of human events, that the doctrines and the hopes of our country are to receive their interpretation in the character of the people of this immense valley of the Mississippi. And here Unitarians have a momentous mission to accomplish. Let them not be regardless of the *trust* imposed upon them by their faith—that the *Truth* as it is in Jesus, is the grand instrument of the salvation of the world. Missionaries must be sent out to preach the gospel and break the bread of life to the destitute and the famishing. And I rejoice that they are sent—and that vigorous exertions are making to send out more. And while this Christian effort is succeeding, let it not be forgotten that *another* means of planting the standard of pure and rational Christianity must not be overlooked or withheld—I mean the aid for erecting *houses of religious worship*. The missionary may be sent, but he cannot preach in the streets, or the open fields—so as to effect the object of his mission. The principal towns are crowded with inhabitants. Every place of human shelter is occupied with human beings. I came to this place, which is well known for the rapidity of its growth—and the increasing thousands of its population, and no suitable room could be obtained for the purpose of religious worship. After repeated trials,—and having been denied the use of the Presbyterian House, (they having no minister,)—I am obliged to come to the conclusion, that I must relinquish the object of my mission at Chicago simply for the want of a room in which to hold religious meetings. This may seem a strange fact to the readers of the Register at the East; but to one who has witnessed the living, moving flood of Emigration to the west, it is readily accounted for. The *first* step, to be taken towards establishing a Unitarian Society *here*, and in the other principal towns in this state, must be to erect a *church* where the people can be *collected* for religious instruction and worship. Till this is done nothing can be done effectually and permanently. There is no doubt of success ultimately where this can be accomplished. To this *point* I wish to direct the attention and benevolence of the Unitarian community. And I would urge it with more importunity, as it is not so easily understood and comprehended at the East as some other less pressing wants of the west. It is known that this country is growing in wealth and population with a rapidity unexampled in the older States, and it is hence inferred, that there can be no lack of means for the building of Churches and other edifices of private and public convenience and utility. If the whole country could be taxed for this purpose, the non-resident holders of real estate, *many of them living at the East*, as well as the actual settlers, there would be no want of means for this end. But this cannot be done. The burden then must be borne by individual effort. And here lies the difficulty. A few individuals, and those perhaps not the most wealthy, must accomplish this enterprise of Christian benevolence. They are struggling to provide themselves and families houses to live in, and employing all the pecuniary resources in their reach to obtain some portion of the real estate, which is rapidly passing into the hands of speculators from abroad. They look around them, and they see the alarming profanation of the Sabbath, the spread of Infidelity; and they feel the want of Unitarian Christianity to counteract these evils. There are churches of other denominations springing up at their side, by the munificence of foreign contributions; and they look to the generous, Christian, philanthropic sympathy of their brethren of a common faith at the East, to aid them in erecting the sanctuary of the One, only living, and true God, where, they, and a large portion of the community, who are yet ignorant of their faith, may enter in and worship Him in sincerity and truth. They ask for help in a common cause, the cause for which Christ came on earth, the cause of human '*Freedom, holiness, and Love*,' and I trust they will not ask in vain—when their claims shall be presented in a more definite and personal form.

Yours, truly and sincerely, B. H.

SKETCHES OF THE DOCTRINES OF THE NEW CHURCH.

There will be found on our first page, No. ONE of a series of Articles under the above title, which have been prepared for the Register by one of the most distinguished members of the church of the New Jerusalem.

There is nothing controversial in the character of these sketches. They are intended to be as plain and intelligible as the nature of their subject will allow, and the largely occupied time and labor of their writer, have permitted him to make them.

There is—if we mistake not—considerable curiosity and interest felt among Unitarians, in relation to the subject of which they treat, and many mistaken notions are in circulation regarding the Doctrines of the New Church; and therefore we have no doubt that many of the Readers of the Register will peruse these sketches of the Church of the New Jerusalem with pleasure and profit.

'BLESSED ARE THE PURE IN HEART.'

This is the motto of a Sermon preached at the First Congregational Church in Chamber Street, New York, on Sunday Feb. 5th 1837. by Rev. CHARLES FOLLEN, and PUBLISHED BY REQUEST.

We have read it with much pleasure, and give to our readers a brief specimen of its style and sentiment, in the following extract, containing much beauty, both of thought and expression and being the most striking passage in the Sermon.

Blessed are the pure in heart: this is a precious saying to all, but more especially to the young. In the spring-time of life, while the morning dew of innocence is fresh upon the soul,—while the heart feels so rich in its native treasures, and fancies them inexhaustible, and would not exchange them for all the shining wealth which the cupidity of man has conjured up from the depths of the earth and of the sea—then is the time to consider the condition on which the possession of these inward riches depends. Yes the golden dream of youth exulting in the fancied possession of unbounded wealth, is not an illusion, but a reality. Yes, my young friend, the unfathomed mines of faith, hope, and love, which lie embedded in the inermost parts of your being are inexhaustible; and are you the legitimate heir, the rightful possessor of all this wealth? The crown of life is yours as long as you retain one jewel, the worth of which far exceeds every other possession, even the crown diamond of the kingdom of heaven. Hope, faith and love, the angels of God are ready to minister to him who resists the attacks and spurns the golden promises of the tempter; who resolutely and gladly forgoes the kingdoms of this world with all their glory, content to have for his portion nought but the blessing which God has reserved for the *pure in heart*. 'Rejoice,' then, we would say with the preacher, 'rejoice O young man, in thy youth! Fear not to take the full cup of earthly joy, if it be consecrated by that divine blessing. But if thy heart be not pure, the wine of the altar shall turn into poison, and thou shalt drink condemnation from the cup of life. The light of the soul is the heart; if, therefore, the light that is in thee be darkness, how great is that darkness!'

I have said that among the beatitudes revealed in the Sermon on the Mount, purity of heart holds out peculiar charms to the young. They are attracted by the superior charms of moral beauty, even the beauty of holiness, which is but another name for purity of heart. But the transcendant beauty of goodness is felt not only by the young. The heart never grows old. Purity of heart is not an acquired habit, a mere vestment of the soul that belongs to any particular season of life; it is the soul itself in its native simplicity. It makes the full-grown man receive the kingdom of heaven as a little child; it makes old age the beginning of celestial childhood.

Blessed, therefore, blessed indeed are the pure in heart; and the principal cause of this blessedness is expressed in the last words of our Savior's declaration, 'they shall see God.' Do you ask, my friends, what is meant by these words? The silent lake, undisturbed by the winds, and unsullied by storms and torrents, reflects the sun, and all the starry hosts of heaven; thus the heart undisturbed by the vanities of this world and unsulled by selfish passions, reflects, in its deep and silent mirror, the spiritual world, and the Father of spirits.

MAMMON.

Gould, Kendall and Lincoln, have recently published a second edition of this prize essay from the pen of Rev. John Harris, author of the Great Teacher.

The work, in England, has already reached its tenth or twelfth edition.

And no one who reads it, will be surprised that it has had such an unusual run.

It is altogether, a superior book. Its subject is one of the highest importance and interest at the present era of the Church. Its style is for the most part graceful yet vigorous. Its thoughts are pregnant and wisely ordered. Its genius the true spirit of Christian love.

It contains so much that is noble and impressive in sentiment, that the critic, or the sectarian if he discover errors, does not care to make an account of them.

ORDINATION.

On Wednesday March 8th Mr Oliver C. Everett was ordained Pastor of the first Congregational Church and Society at Northfield.

Notwithstanding bad weather the house was full. The services were of a peculiarly interesting and impressive character. Anthem, Introductory Prayer and Reading of the Scriptures by Rev. Mr Livermore of Keene N. H. Hymn. Sermon by Rev. Mr Pierpont of Boston. Anthem. Ordaining Prayer by Rev. Mr Rogers of Bernardston. Charge and Address by Rev. Mr Stearns of Northampton. Right-hand of Fellowship by Rev. Mr Hall of Dorchester. Hymn, Original. Concluding Prayer by Rev. Mr Smith of Warwick. Anthem, Benediction.

The Hymn written for the occasion has been sent but omitted for lack of room.

NEW PUBLICATIONS.

Cicero de Senectute et de Amicitia, with English notes by C. K. Dillaway. Boston, Perkins and Marvin. Philadelphia, H. Perkins.

This is the first of a series of the classics which Mr Dillaway is editing for the use of schools. We have given to the present work some examination and cannot refrain from expressing high approbation of the manner in which the Editor has performed his important task.

The most difficult part of his labour was in the preparation of the *notes*. This he has executed with great skill accuracy and judgment. They are neither too many, nor too few; too labored, or too loose; but such as the pupils will read with pleasure and profit, and instructers will thank him for. Mr Dillaway is particularly well fitted for the work he has undertaken having had ample experience as Instructer in the first Classical school in our country.

The book is in neat form and handsomely printed.

The House I live in; or the human body. For the use of families and schools, by Wm. A Alcott, Author of the Young Mother, and the Young Man's Guide, and Editor of the Annals of Education, &c; Second Edition, enlarged. Boston: Light and Stearns No 1 Cornhill, 1837.

The idea and general plan of this popular book are doubtless, deserving of commendation. We have examined it with much pleasure. It communicates highly important information in Anatomy and Physiology in a very interesting manner.

The author, by his essays in the Juvenile Rambler, and Parley's Magazine, many of which were published under the title of the *House I live in*, and also by his Library of Health, &c., and now by this neat little volume, has done, and is doing an important work, in regard to one branch of popular education, which has been hitherto too much neglected. Society will reap good from his sowing.

CONGRESS.

The business of the General Court on the 1st inst. was not of a nature to interest the public.

In Senate Thursday March 2. A bill relating to Courts at Lowell was amended and passed to a third reading.

In the House the bill respecting witnesses was negatived, yeas 164 nays 325.

In the Senate Friday March 3d a bill was passed to be engrossed giving $2,500 annually for ten years, to Amherst College. A similar bill giving 2,500 to Williams College for eight years was passed.

In the House, the bill encouraging the manufacture of beet sugar was passed to be engrossed.

In the Senate, on Saturday, nothing of importance done.

In the House, a resolve from the Senate, one respecting Amherst College, was referred to a second reading, one respecting Williams College, was read, and a motion for its indefinite postponement was laid on the table.

In the Senate on Monday the 6th several bills of a private nature passed to be engrossed, but no business interesting to the public was finished.

The House had no session to day.

In the Senate on the 7th the time was taken up in discussion of the question of the repeal of the charter of the Nahant Bank. Nothing was decided.

In the House, after receiving petitions, the subject of the dividing line between the towns of Deerfield and Greenfield was debated.

In the Senate on Wednesday March 8th the subjects of attention were the petitions for the enlargement of the capitals of Banks, and the proposed amendment to the Constitution.

In the House, the subject of the Deerfield and Greenfield dividing line was again considered, but nothing decided.

In the Senate, Thursday March 9th. The bill to increase the capital stock of the Commonwealth Bank was passed to a third reading. Other business was advanced, but nothing of public interest was finished.

In the House, the following bills, among others passed to be enacted.

To incorporate the Indian Orchard Canal Company; the Quincy Granite Company; the Amherst Silk Company; the Berkshire Mining Company; the Northampton Sugar Beet Company; relating to unclaimed dividends and balances; relating to the effects of deceased paupers.

The Deerfield and Greenfield dividing line question was further considered.

In the Senate on Friday March 10. Sundry Bills passed to be enacted, among which were the following.

Bills passed to be enacted—Relating to the form of Bank returns; to extend the time for paying in the Capital Stock of the Blackstone Insurance Company; relating to unclaimed dividends and balances; relating to the effects of deceased paupers; and to incorporate the Indian Orchard Canal Company: the Quincy Granite Company; the Amherst Silk Company; the Berkshire Mining Company; the Northampton Sugar Beet Company.

In the House on the 10th among the petitions offered was one of J. C. Warren and others for a repeal of the law relating to Small Pox. There was no business finished of much public interest.

In the Senate, on Saturday, March 11th very little business of importance was transacted.

In the House, several bills were advanced, but none of them of much public interest.

In the Senate on Monday 13th several bills were advanced, but no business of importance finished.

In the House sundry petitions were presented, also several remonstrances.

An engrossed bill, in addition to an act to incorporate the Boston Wharf Company, passed to be enacted.

The surplus revenue bill was amended and sent up to the Senate for concurrence.

In Senate, Tuesday March 14th.

Bills passed to be engrossed.—To incorporate the Lowell Gas Company; to encourage the manufacture of Beet Sugar; to incorporate the Etna Furnace Company; in addition to an act to incorporate the Fall River, Mill Road, Rail Road, and Ferry Company; to incorporate the Wrentham Carpet Company; to incorporate the Boston Silk Dyeing and Printing Company.

In the House the business was mostly of a local or private nature. The Geological Survey, and the bill respecting subscriptions to the Western Railroad, were the only subjects of much public interest before the House.

INTELLIGENCE.

Appointments by the President, by and with the advice and consent of the Senate.

John Catron of Tennessee, and William Smith of Alabama, to be Associate Justices of the Supreme Court of the United States.

Powhatan Ellis of Mississippi, to be Envoy Extraordinary and Minister Plenipotentiary to the United Mexican States, to be sent whenever circumstances will permit a renewal of diplomatic intercourse honorably with that Power.

Charles Ellis, to be Secretary of the Legation of the United States to the United Mexican States.

Charles A. Ingersoll of Connecticut, to be Secretary of the Legation of the United States to the Court of His Majesty the King of Prussia.

Miss Martineau.—A friend in London writes us, under date January 26, 'Miss Martineau gives a party to the literati next week. She tells me *her book* will not come out until May, and is *not yet written*. I hear she is to have £5000 for the first edition.—*Transcript.*

The Senate of the United States adjourned, *sine die*, on Friday morning last.

Ex-President Jackson left Washington on Tuesday, for the Hermitage, by way of Baltimore.

At the meeting of the Seamen's Aid Society in February, a Committee of twelve ladies was chosen to solicit donations for furnishing a boarding house, to be called the 'Sailor's Snug Harbor,' to be opened the 1st of May; in one month, that Committee has obtained six hundred and forty-three dollars and fifty-nine cents, beside furniture and other materials; thirty-eight new subscribers to their Society, and four life members at twenty dollars each. Donations in money, furniture, or any other article for house keeping, will be thankfully received at the store of the Seamen's Aid Society, under the Bethel Church North Square.—*ib.*

At a late meeting of the Academy of Sciences in Paris, Mr Boit read a letter received by him from Mr Edmondston, in the island of Shetland, dated on the 22 of November, in which he states that the present season has been the most extraodinary of any one of which he has any recollection in that country, in regard the aurora borealis. This phenomenon has appeared with all the varieties imaginable, of splendour, form, evolutions, and with such a continuity, that for three months there was not a night in which it did not appear.—*Advertiser.*

Startling facts.—It was stated, at the late Common School Convention in this town by Mr Taylor from Albany, that there are a million of children in the United States that have not the means of a common school education within their reach. This does not include those who do not use the means, but only those who are not in the vicinity of schools which they can attend. And from this uneducated mass, fifty thousand are annually added to the list of voters of the United States. These facts were obtained from close examination in every State in the Union. To the reflecting mind, who knows how much the perpetuity of our free institutions, depends upon the intelligence of the people, these are rather alarming facts. Here are fifty thousand annually added to the number of free electors, besides the numerous foreigners yearly coming to the polls, who are uneducated, ignorant, and fit subjects not to act but to be acted upon—they are mere machines subject to the direction of aspiring demagogues. Hence we may see the very pressing necessity of doing something effectual for the improvement of common schools. We MUST do something, or endanger what we most value above price—our free government. This is not idle vaporing, or mere editorial rant, but sober, painful truth.

Curious Invention.—Mr Davenport, of the firm of Davenport & Cook, of Saratoga, has invented an *Electro-Magnetic Engine*, of which we abridge the following description from the Saratoga Sentinel: It consists of a stationary magnetic circle, formed of disconnected segments.—These segments are permanently charged magnets, the repelling poles of which are placed contiguous to each other. Within the circle stands the motive wheel, having projecting galvanic magnets, which revolve as near the circle as they can be brought without actual contact. The galvanic magnets are charged by a battery, and when so charged, magnetic attraction and repulsion are both brought into requisition, in giving motion to the wheel—the poles of the galvanic magnets being changed more than a thousand times per minute. Mr Davenport commenced his labors more than three years ago, and prosecuted them under the most discouraging and unfavourable circumstances—sustained by a constitutional perseverance and a clear conviction of ultimate success. He obtained his first rotary motion in July, 1834; since which time he has devoted his whole attention to improvements in his machine. During this period it has passed through five different modifications, and is now brought to such a state of simplicity and perfection that the proprietors consider no further important alterations desirable, except in the due proportions of the different magnets, in which they are daily improving. We were shown, says the Editor of the Sentinel, a model in which the motive wheel was 5 1-2 inches diameter, which elevated a weight of twelve pounds. And to illustrate the facilities for increasing the power of this engine, another model was exhibited with a motive wheel of eleven inches in diameter, which elevated a weight of eighty-eight pounds. Several individuals, agents of Messrs Davenport & Cook, are departing with models to secure letters patent in the different countries in Europe and South America.

The prophetic ken of science is happily exhibited by Dr Lardner, in his Treatise on the Steam Engine. His far seeing genius seems to have anticipated the invention of which we are speaking. 'Philosophy,' says he, 'already directs her finger at sources of inexhaustable power in the phenomena of electricity and magnetism, and many causes combine to justify the expectation that we are on the eve of mechanical discoveries still greater than any which have yet appeared: and that the steam engine itself, with the gigantic powers conferred upon it by the immortal Watt, will dwindle into insignificance in comparison with the hidden powers of nature still to be revealed; and that the day will come when that machine, which is now extending the blessings of civilzation to the most remote skirts of the globe, will cease to have existence except in the page of history.'—*Transcript.*

Glass Beads.—Few persons probably are aware of the amount of trade carried on in this apparently insignificant article. We are told that from Venice, which contains the principal manufactory, whole ship loads are annually sent to different quarters. The principal customers for them, are the various savage tribes in our own continent, in New Holland, the Pacific Islands, &c. The branch of the glass manufactory still remains to the Venitians, nearly the sole relic of their once boasted superiority in every department of the art. No other nation can rival her either in regard to variety and beauty of color, or cheapness of production.

The glass-houses are erected on the Island of Murane, about half a league from the city. The alkalis employed, are soda and potash, and the sand is found in abundance on the neighboring coast. The coloring matters are obtained from the mineral kingdom, and so varied that the beads present more than 200 different shades. While the metal is in fusion, the workman dips into it an iron tube, five feet long, and withdraws a certain portion of the adhesive mass. A hole corresponding to that of the tube, is then made through it. Two workmen having such a tube thus prepared, join them together by the ends, and then separate as rapidly as possible, stretching the paste between them. A tube is thus formed, varying in length, and fineness, according to the distance which can be attained before the glass cools.

In some instances the tube reaches 100 feet in length, and becomes like the finest hair.—They are divided in pieces of two feet in length, and then submitted to the bead-maker, who with a sort of hatchet cuts them into fragments of a length to their diameter. —These fall into a box full of powdered charcoal and clay, which gets into the beads, and prevents their filling up when subjected a second time to the action of fire. Thus cut, and mixed with a certain quantity of this dust, they are put into an iron cylinder, sealed hermetically, and by means of a handle, are turned over the fire until the vessel acquires a red heat. The beads are then sufficiently softened to lose their asperities and become smooth by friction, and when taken out it remains only to wash and sort them, which last operation is effected by a series of different degrees of fineness. They are then given to women, who thread them in rows of six or seven inches long, and such is the rapidity with which this is practised, that the work can be procured at the rate of a little more than one cent for 120 rows. This quantity sells at from four to ten cents.

From Greece.—Our files of Smyrna papers contain news from Greece to the middle of January. The return of the young King, with his bride, was anticipated with some impatience. An account of the marriage ceremonies had been published there. News had been received at Athens of the recall to Germany of the Count of Armansperg, the Grand Chancellor, and the supply of his place by Mr. Rudhart, President of the Circle of Passau. The change was not received with as much favor as was probably expected, because the popular voice was opposed not only to the late Chancellor, but to the office, as useless, expensive, and unconstitutional. It was proposed to present a memorial to the King as soon as he returned, praying him to abolish the office. The government had published a programme of the ceremonies which were to be observed on the return of the King. The day of his anticipated arrival was not named.—The Russian brig of war Themistocles suddenly sailed from the Pireus for Toulon, it was said as the bearer of important despatches for the Russian embassy at Paris.

Accounts from Syra state that the commerce of that place was much depressed, and that the principal merchants had resolved to make a direct application to the King to have the place declared a free port, and that if they do not succeed in this application, many of them would quit the island, and establish themselves elsewhere. *D. Adv.*

By late accounts from France we learn that the King and Queen of Greece, had arrived at Trieste, and were to embark for Greece in the Madagascar.

From France—Paris papers to Feb. 9th and those of London to Feb. 4th have been received.

The French Chamber of Deputies was engaged from day to day in discussing a law for the regulation of the municipal administration—prescribing the powers and duties of the several municipal bodies—the powers of municipal councils—the appointment of commissioners of police, &c.

The French Government has demanded of Russia an explanation for certain strictures published in the St. Petersburg Journals, on the late speech of Louis Phillippe.

In reference to the further proceedings of France in Africa, it is said to be the intention of Achmet Bey to undermine Constantine in several quarters, and to blow it up, should the French succeed in taking the city.

The Minister of the Interior of Belgium has offered a premium of 30,000 francs, for a discovery which shall introduce greater economy of fuel in steam engines.

According to the latest news from Copenhagen, the situation of the King was critical. His strength had entirely failed him.

From Constantinople.—A courier who arrived at Vienna from Constantinople, on the 30th of January, brought an account of an attempt to assassinate the Sultan, by a former jannissary, under the following circumstances: The Sultan, while riding on horseback from his winter palace, a person armed with an air gun crossed his path, and fired at Mahmoud, whose life was only preserved by a sudden movement of his horse. The assassin and nine others presumed to be accomplices were arrested, and after undergoing a summary examination, were tied up in sacks and thrown into the Bosphorus.

Spain—There is no news of importance from Spain.

Portugal—The accounts from Lisbon are to the 26th of January. The Cortes was opened by the Queen in person that day, who delivered a speech.

MARRIAGES.

In this city, by the Rev. Dr Parkman, Mr Thomas A. Williams to Miss Mary P. Adams, daughter of Phillip Adams, Esq.

Worcester, Mr John Burrill, of Boston, to Miss Rebecca A. Wheeler.

In Brookline, Mr Geo. W. Stearns to Miss Harriet G. Parker.

In Lynn, Mr Robsert S. Badger, of this city, to Miss Olive Newhall, of L.

In Marblehead, by Rev. Mr Bartlett, Mr Stacy Courtis, of the firm of Courtis, Pickering & Co., of this city, to Miss Hannah Green, daughter of Joseph W. Green, Esq.

In West Bridgewater, by Rev. Mr Stone, on the 15th ult. Mr David Graves of New London, to Miss Anna L. Harvey, of W. B. also by the same, on the 16th ult. Capt. Tilden Crooker, of Hanover, to Mrs Dorothy M. Hilborn, of Pembroke, also by the same, on the 5th inst. Mr Charles Howard, to Miss Lucy James, both of W. B.

In Paris, Feb. 2d, by Right Rev. Bishop Lascombe, Mr George Caspar Crowninshield, son of the Hon. B. W. Crowninshield, late Secretary of the U. S. Navy, to Miss Harriet Elizabeth, daughter of the Hon. David Sears, of this city.

DEATHS.

In this city, 13th inst. Mrs Ann, widow of the late Mr Nehemiah Norcross.

At Cambridge, Mrs Hannah Bricket Hill Phillips, 39, wife of Mr Willard Phillips, and daughter of the late Hon. Aaron Hill.

In Hingham, March 13th, Mrs Cecilia W. Brooks, wife of the Rev. Charles Brooks, and daughter of the late Roger Wolcott Williams, Esq. of Brooklyn Conn. aged 35.

In Providence, R. I. on Monday evening last, Miss Emily, daughter of Mr Jesse Metcalf, 22.

In England, Hon. Frederick Cavendish Ponsonby, M. P. for Dorsetshire. Also, the Earl of Dalhousie, 67. He had been successively Governor-General of Canada, and Commander-in Chief in India.

At London, Sir John Soane, the celebrated Architect, and Dr Thornton, the celebrated Botanist.

In Scotland, the Earl of Roslyn.

In Glasgow, Mr McNish, author of the Philosophy of Sleep.

In St. Andrews, Scotland, Dr John Hunter, one of the most learned men of the day.

. Died in Scituate on the 7th inst. Mrs Philenda wife of Mr Luther Tilden aged 58 years.

The life of the deceased was one of no ordinary interest. In all the relations she sustained she discharged her various duties with exemplary fidelity; as a neighbor she was benevolent without ostentation, courteous without obsequiousness, ever ready to learn and relieve a neighbor's wants, 'to joy in their joy and sympathize in their sorrow'—as a child she was ever duteous and obedient, as a sister kind and attentive, as a wife faithful and devout—as a mother wanting in none of the characteristics of a mother's affection, untiring attention and anxious love. For the last four years she has been a sufferer from great bodily pain which though it wasted her body, had not power over her noble mind. She bore her illness with fortitude and resignation, trusting in the promises of God to whom many years since she dedicated herself—and in whose service she has lived as she died—a Christian.

THE GAME OF LIFE.

THIS day published, 'The Game of Life, or the Chess Players, a drawing by Retzsch, explained according to Hints from himself, by C. Borr von Wiltitz.—Republished for the Warren Street Chapel, by WEEKS, JORDAN & CO. Literary Rooms, 121 Wasington St. m 18.

WESTERN MESSENGER FOR MARCH, 1837.

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Literary Notices—Editor,
Monthly Record,—February.
Subscriptions received by JAMES MUNROE & CO. 134 Washington st. m 18

SARTOR RESARTUS SECOND EDITION.

THIS day published by JAMES MUNROE & CO. Sartor Resartus by Thomas Carlyle.

MISSION OF THE SAVIOR.

THE Mission of the Savior, being an account of the miracles and Teachings of the Savior, arranged in the order of their occurrence in Scripture Language,—for Sabbath Schools and Family Reading, this work, by Rev Thomas B. Fox, of especial use to the Sunday School Teacher, will be published in a few weeks, by WEEKS, JORDAN &Co. Literary Rooms, 121 Washington St. m 18

JACKSON'S MEMOIR.

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The Elements of Political Economy, by Francis Wayland, D. D. President of Brown University. Just received by JAMES MUNROE & Co. 134 Washington st. m 18

NEW BOOKS.

GLEANINGS in Europe by Cooper
Minor Morals for Young People by Bowring
Sketches of Every Day Life and Every Day People by Boz
Laws of Etiquette &c
Just received by JAMES MUNROE & CO. 134 Washington st. m 18

PRAYERS FOR CHILDREN AND SABBATH SCHOOLS.

THIS day published and for sale by JAMES MUNROE & CO., Prayers for Children and Young persons, together with a Litany for Sabbath Schools: by Charles Brooks.—price 6 cents single or $3 a hundred—134 Washington Street. m 18.

COPARTNERSHIP NOTICE.

THE subscribers have this day formed a copartnership under the firm of WHIPPLE & DAMRELL for the transaction of the Printing and Bookselling business and have taken the store lately occupied by Mr William Pierce No 9 Cornhill where a general assortment of Books and Stationary may be found.

The former customers of Mr Peirce and the public generally are respectfully invited to call
JAMES K. WHIPPLE.
m 18 WILLIAM S. DAMRELL.

UNITARIAN MISCELLANY.

TWO sets of the Unitarian Miscellany, six vols. in boards, are for sale at this office, for 50 cents a volume. m 18

RAMMOHUN ROY'S WORKS.

A FEW copies remain on hand at this office, of the Theological writings of this distinguished man. m 18

FLINT'S GEOGRAPHY.

FOR sale at this office, the History and Geography of the Mississippi Valley. To which is appended a condensed Physical Geography of the Atlantic United States, and the whole American Continent. Third edition. By Timothy Flint, Author of 'Recollections of the last ten years in the Mississippi Valley.' m 18

MR ALCOTT'S SCHOOL.
No. 7, Masonic Temple.

THE Exercises of this School are adapted to the minds of Children, of both sexes, between the ages of five and fifteen years; and comprise lessons on the following subjects;

SPELLING	DRAWING	GEOGRAPHY
READING	ARITHMETIC	MANNERS
WRITING	ENG. GRAMMAR	DUTY,

with instruction in the LATIN AND FRENCH LANGUAGES.

*** CONVERSATIONS ON HUMAN CULTURE are held on Friday Evening of each week at half past 7 o'clock. Teachers of Classes in Sunday Schools, Parents, and others interested in Education, are respectfully invited to attend, and take part in the Conversation. March 11

FREE SCHOOL FOR BOYS.

MR E. M. P. Wells proposes to open a school for Boys, on the 1st of March, distinct from his present one, but under his direction. The object is to meet the wants of a class of boys whom he has often been obliged to refuse admittance, on account either of their being too young, or not able to meet the expense, or, the free and half pay situations in his present school having been full.

The moral and disciplinary system will be the same as in his present school, and the studies such as their capacities may require.

The expense, to those who can afford to pay any thing, including board, clothing, books &c, will be $1.00 per week—six months in advance—

Application can be made to Bishop Griswold, Rev. Dr Wainwright and Josiah Quincy Jr Esq, visitors of his school, or to Mr Wells at the school. f 25.

BOSTON PRESS,
Corner of School and Washington Streets, over Wm. D. Ticknor's Bookstore.

The subscriber has resumed the business of PRINTING, at his former stand. The office is furnished with a general assortment of new *Book and Fancy Job type*, for the printing of Books,

Sermons,	Business Cards,	Checks,
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Catalogues,	Hand Bills,	Gold and Colors,

in a superior style, and on low and accommodating terms. ISAAC R. BUTTS.
f 25 6 m

POETRY.

FOR THE REGISTER AND OBSERVER.

The old year is gone, and the new one is going,
And soon must give place to another year still;
But say, will prosperity's gales be then blowing?
Will the current of life in my veins then be flowing?
Or my name be inscribed on *mortality's bill?*

How fleetly the moments succeed to each other,
And force us along in the current of time;
In lineal descent, without knowing a brother,
They speed to the grave,—where, one after another,
They hurry the victims of folly and crime.

The years of my youth, how soon were they ended!
The moments of manhood, how speedily spent!
The dews of old age on my path have descended;
And sorrows and joys, like the twilight, are blended;
Death fixes his eye, with his bow ready bent.

What is yesterday, now, was today—was tomorrow;
What, now, is today will be yesterday soon;
From the past and the future, the present we borrow;
Hope, swiftly passing, is turned into sorrow,
While still, of tomerrow, we look for the boon.

The present! what is it? 'tis past—gone forever!
What was future was present—but, now it is past.
The present!—a point of division, to sever
The gone from the coming;—yet fleeting, and never
Abiding to tell, but of that which was last.

Fly on, bonny year, we will go with thee gaily;
And calmly await the events of thy flight;
Like Wesley and Fenelon, Baxter and Paley,
The *Savior's* example, we'll imitate daily;
If the creed should be wrong, let the practice be right.

SENEX.

THOUGHT BEFORE SUNSET.

God of the sun-light hours, how sad
Would evening twilight be;
Or night, in deeper shadows clad,
If aught were dark to Thee!

How mournfully that golden gleam
Would touch the thoughtful heart,
If, with its soft retiring beam,
We saw Thy light depart!

But no;—the sunset hours may hide
These gentle rays awhile;
And deep through ocean's wave may glide
The slumber of their smile.

Enough, while these dull heavens may low'r,
If here *Thy presence* be;
Then midnight shall be morning hour,
And darkness light to me.

Through the deep gloom of mortal things
Thy light of love can throw
That ray which gilds an angel's wings,
To soothe a pilgrim's woe.

[From the British Magazine.]

THE STUDENT'S PRAYER.

(*The first appearance in College Chapel.*)

Lord of my life, my guide, and friend,
Thou gav'st me being, giv'st me weal,
Here in thy house my knees I bend,
My early vows to seal.
Teach me to pray with soul sincere,
Teach me to love with holy fear,
Teach me with thankful heart to know
The source whence all my blessings flow.

The sport of passion's varying gale,
Who the unsteady bark shall guide,
Launched on the giddy wave to sail
Of life's uncertain tide?
Vainly she bounds in quest of heaven,
Unless thy spirit freely given
Breathe in her sails, and thou be near,
O'er hidden rocks her course to steer.

From mother's smiles and father's care,
And Home's all-hallowing bounds set free,
Hoping and trembling, scarce I dare
To tempt the pathless sea.
Yet will I forth, O gracious Lord,
Strong in the nurture of the word,
Shielded by faith and love divine,
And sealed with Jesus' guardian sign.

Why should I fear? In glorious band
Time-honored names their radiance shed
Upon this hallowed spot. I stand
Amidst the mighty dead.
Here, where they knelt, they bid me kneel;
Here, where they felt, they bid me feel
How truth and science mingling flow
With pure religion's sunny glow.

No! for the 'childish things' of life
This day the appointed hours are gone,
And here for manhood's ordered strife
I'll do my armour on;
With sword of knowledge, shield of truth,
And holiness, bright helm of youth,
And faith's pure banner, to begin
The war with ignorance and sin.

Oh let me at that last dark hour,—
Not dark, if thou in love be near,—
O doubly dark, if sin's rude power
Have weaned me from thy fear,—
Then let no keen remembrement
Of treasures wasted, time mispent,
A vainly late repentance bring,
Or add to death a sharper sting.

So then, as erst that Hebrew boy
E'en from the womb and cradle giv'n,
My soul and body thus with joy
I consecrate to Heaven.
Thou wilt the fainting step sustain,
The tempter's wiles wilt render vain,
And crown at last, from terror free,
The patient child with victory.

DE PROFUNDIS.

'There may be a cloud without a rainbow, but there cannot be a rainbow without a cloud.'

'My soul were dark
But for the golden light and rainbow hue
That, sweeping heaven with their triumphal arc,
Break on the view.

'Enough to feel
That God indeed is good! enough to know
Without the gloomy clouds he could reveal
No beauteous bow.'

Rev. William Croswell.

A CHARACTER—(*Addressed to a Lady.*)

Her soul was like a beehive built of glass;
And you could see her sweet thoughts, every one
Like honey bees, at work; for sweetness she
From everything extracted, and to all
Dispensed it, never niggard of her stores,
Which, more for others than herself she kept
Within that hive of honey thoughts, her heart!
That heart was circled with sincerity
Of such transparent and chrystalline temper,
That you might see its inmost cell o'erflowing
With precious love, and rich benevolence.
Yes! through the lanes and high roads of this world
In conscious purity's unguarded scorn
Of masks and all concealments, ever thus
She walked, a visible soul—a naked mind!

MISCELLANEOUS.

ANIMAL MAGNETISM.

Extract from an 'Essay upon the influence of the Imagination on the Nervous System. By Rev. Grant Powers.

'Sometime previous to 1784, a gentleman in the city of Paris, by the name of Mesmer, pretended to have discovered a universal remedy for all diseases; and this remedy consisted in being magnetized under peculiar forms and circumstances. This animal magnetism, as he denominated it, he affirmed to be a fluid universally diffused, and filling all space, being the medium of a reciprocal influence between the celestial bodies, the earth, and living beings;—it insinuated itself into the substance of the nerves, upon which, therefore, it had a direct operation; it was capable of being communicated from one body to other bodies both animated and inanimate, and that at a considerable distance, without the assistance of any intermediate substance;—and it exhibited in the human body some properties analogous to those of the loadstone, especially its two poles. M. Mesmer became so celebrated for this discovery, and he performed such extraordinary cures, attested by the most respectable authorities, that, in 1784, the French king appointed a committee, consisting of four physicians, and five members of the Royal Academy of Sciences, to investigate this master. Dr Franklin, then the American minister at Paris, was one of this committee. The committee, as soon as they had examined the whole apparatus employed in magnetizing, and taken cognizance of the mysterious manœuvres of Mesmer and Deslon, the latter a pupil and colleague of the former, proceeded to notice the symptoms of the patients while under the influence of magnetism. These were very various in different individuals. Some of them were calm and tranquil, and felt nothing; others were affected with coughing and spitting, with pains, heats, and perspirations; and some were agitated and tortured with convulsions extraordinary in their number, severity, and duration. The commissioners saw them in some instances, continue for three hours, when they were accompanied with expectoration of a viscid phlegm, which was ejected by violent efforts, and sometimes streaked with blood; one young man often brought up blood copiously. They had involuntary motions of the limbs, of the whole body and spasms of the throat, their eyes wandered in wild motions, they uttered piercing shrieks, wept, laughed and hiccoughed. These symptoms were generally preceded or followed by languor, rambling, drowsiness, and even apparent insensibility. It was observed, however, that the least unexpected noise startled them, and increased their agitations and convulsions, and the patients appeared to be under the entire control of the magnetizer. They sympathized in his voice and every gesture. These were the effects of magnetism on those patients, as witnessed by the commissioners, and it was their office to investigate the true cause of these phenomena. The commissioners observed that the great majority of those thus affected were females, that they were not generally affected in this manner until they had been under the operation of magnetism one or two hours, and that when one became affected, the rest were soon seen in the same situation. In order to give the magnetizer the fairest opportunity to exhibit the power of his magnetism, and at the same time, to obtain the most satisfactory evidence to the public; the commissioners all submitted to be operated upon themselves, and sat under the operation two hours and a half, but without the least effect upon them, except the fatigue of sitting in that position for so long a space of time. They were magnetized three days in succession, but without any sensible effect upon them. The magnetizing instruments were then removed to Dr Franklin's house, away from public view, parade, and high expectation, and fourteen persons were magnetized, all invalids; nine of these experienced nothing; five appeared slightly affected, and the commissioners were surprised to learn that in every instance, the poor and ignorant alone were affected. Subsequently to this, eight men and two women were magnetized, but without the least effect. At length, a female servant submitted to the same operation; and she affirmed that she felt a heat in every part where the magnetized finger was pointed at her; that she experienced a pain in her head, and during a continuance of the operation, she became faint and swooned. When she had fully recovered, they ordered her eyes bandaged, and the operator was removed at a distance, when they made her believe she was still under the operation, and the effects were the same, although no one operated, either near her, or at a distance. She could tell the very place wherein she was magnetized; she felt the same heat particularly in the back and loins, and the same pain in her eyes and ears. At the end of one quarter of an hour, a sign was made for her to be magnetized, but she felt nothing. On the following day, a man and a woman were magnetized in a similar manner, and the result was the same. It was found that to direct the imagination to those parts where the sensations were to be felt, was all that was necessary to produce these wonderful effects. But children who had not arrived at sufficient maturity of age to be excited by these imposing forms, experienced nothing from the operation.

'The gentlemen of the magnetizing power, Mesmer and Deslon, asserted that they could magnetize a tree, and every person approaching the tree in a given time would be magnetized, and either fall in a swoon, or in convulsions, provided the magnetizer was permitted to stand at a distance and direct his look and his cane toward the tree. Accordingly, an apricot tree was selected in Dr Franklin's garden, at Passy, for the experiment; and M. Deslon came and magnetized the tree while the patient was retained in the house. The patient was then brought out with a bandage over his eyes and successively led to four trees, which were not magnetized, and was directed to embrace each tree two minutes, while M. Deslon at a distance, stood pointing his cane to the tree actually magnetized. At the first tree, which stood about twenty-seven feet from the magnetized tree, the patient sweat profusely, coughed, expectorated, and said he felt a pain in his head. At the second tree, now thirty feet from the magnetized tree, he found himself giddy, attended with head-ache as before. At the third tree, his giddiness and head-ache were much increased, and he said he believed he was approaching the magnetized tree, although he was still twenty-eight feet from it. At length when brought to the fourth tree, not magnetized, and at the distance of twenty-four feet from that which was, the young man fell down in a state of perfect insensibility; his limbs became rigid, and he was carried to the grass-plot, where M. Deslon went to his assistance and recovered him; and yet, in no instance, had he approached within a less distance than twenty-four feet of the magnetized tree.

A similar experiment was soon afterward made on two poor females at Dr Franklin's house. These women were separated; three of the commissioners remained with one of them in one chamber; and two of them with the other, in an adjoining chamber. The first had a bandage over her eyes, and was then made to believe that M. Deslon came in and commenced magnetizing her, although he never entered the room. In three minutes the woman began to shiver; she felt in succession, a pain in her head, and in her arms, and a prickling in her hands: she became stiff, struck her hands together, got up and stamped, etc., but nothing had been done to her. The woman in the adjoining chamber was requested to take her seat by the door which was shut, with her sight at liberty and was then made to believe that M. Deslon, would magnetize the door on the opposite side, while the commissioners would wait to witness the result. She had scarcely been seated a minute, before she began to shiver, her breathing soon became hurried; she stretched out her arms behind her back, writhing them strongly, and bending her body forwards, a general tremor of the whole body came on; the chattering of her teeth was so loud as to be heard out of the room; and she bit her hand so as to leave the marks of her teeth in it; but M. Delson was not near the door, nor in either chamber; nor was either of the women touched, nor even their pulse examined.

'Dr Sigault, an eminent physician of Paris, communicated to the commissioners some effect he witnessed upon his mere pretence of his being an adept in the art of Mesmer. Being at a great house one day, he caused it to be announced that he could magnetize. The voice and serious air he assumed, had a very sensible effect on a lady present, although she endeavored at first to conceal the fact. But having carried his hand to the region of the heart, he found it palpitating. She soon experienced difficulty in respiration; the muscles of her face were affected with convulsive twitches, her eyes rolled; she shortly fell down in a fainting fit; vomited her dinner, purging several times, and experienced incredible weakness and languor. He further adds that having met a celebrated artist one day on the Pont Royal, and being informed by him that he had been afflicted several days with a severe head-ache, the doctor persuaded him that he was instructed in the mysteries of Mesmer, and by means of a few gestures, he almost immediately removed the pain to the astonishment of the artist.

'These facts go far to corroborate what is recorded by another distinguished writer.—'Men, if they see but another man tremble, giddy, or sick of some fearful disease, their apprehension and fear are so strong in this kind, that they will have the same disease.—Or, if by some soothsayer, wise man, fortune teller, or physician, they be told they shall have such a disease, they will so seriously apprehend it, that they will instantly labor of it—a thing familiar in China, saith Riccius, the jesuit. If it be told they shall be sick on such a day, when that day comes, they will surely be sick, and will be so terribly afflicted, that sometimes they die upon it.'

KEEP COOL—KEEP COOL.

'Over the heat and fire of blood
'Sprinkle cool patience.'

A singular and most unnecessary admonition this, you will say, with the thermometer ranging about zero, and wood at seven dollars! About the greatest difficulty just now is to keep warm. But stay, not so fast my gentle reader. What I mean to advise is—keep thy temper cool—and thou mayest warm thy feet and nose as opportunity offers.

One of the greatest mistakes that a sensible man or woman ever commits, is to get warm—excited—irritated. It is surprising what a little friction produces heat. Rub your hands together and they are hot directly—a couple of dry frosty sticks may be made to burn in the same manner. And just so with the temper—rub it hard against any thing and it blazes directly—and then we say things that we had better not have said, and do things that we had better not have done.

Well, let us talk about the matter.

We hear a great deal said about hasty tempers—quick tempers—and irritable tempers.—And people seem to treat these-things as natural defects—unfortunate weakness, when the fact is that every thing depends upon the way the temper is schooled and trained. There is a difference among men I admit—some are naturally more cold and phlegmatic than others. But you will be much mistaken if you suppose that you can judge of the natural temperament of men by their conduct always. On the contrary you will find in many instances, that men once hot, testy, and overbearing, become habitually cool, uniformly mild. They discover the weak point in their characters, and so constantly guard that point, that habit eventually becomes 'second nature,' and the change that you see takes place.

Let me give you some rules for keeping cool—and if they do not succeed it will be because you don't give them a fair trial.

1. To keep cool—you must make a point to be sure you are in the right—whether it be a matter of business or a matter of argument, or a point of etiquette. There is nothing that rubs so hard against the temper, as to find yourself unexpectedly in the wrong. Examine your way well before you attempt to travel it—take care that it is so straight that you see the end before you set out. And then

2. Go quietly on. If you have an argument on hand, dont rise from your seat, your temper will rise with you—Don't stretch out your hand or it is half over with you—Dont't lift up your voice, or you are gone. That's what I mean by 'quietly.' Did you ever notice the fact, that if you keep your nerves composed, and your voice upon its lowest key, you never get angry? It is so—there is just that arrangement between the physical and moral powers—just so the one act upon the other.

3. If it be possible—keep—determine to keep—in a good humor. Some men try to keep down their tempers by laughing through a discussion or difficulty—But the laugh will occasionally degenerate into a sneer, and then the effort at good humor is seen to be rather a laughable affair. But does this seem like begging the question! It squints a little that way I confess—But yet there is something in it. You grant me that you feel in a good humor sometimes. Well just then let me ask you, if it isn't a very comfortable feeling—and if you are not convinced that it would be an excellent attainment always to feel so. If you can't grant me this—why then there is not in your nature, a hook to hang one chance of reformation on.

Well, now, you are in a good humor. Will you be so good as to tell me what use there is in getting angry! I think I have you with that question. Do your debtors run away—will your anger catch them? Does your business go wrong—will it go right if you get in a passion? Can't you pay your debts—will any creditor give you a receipt in full, for your ill-nature? Does your wife scold—your children cry—or your neighbor abuse you—will you mend the matter by getting cross about it? No—you will only make yourself unhappy—and your condition worse by it. Then I say keep in good humor.

But once more—they have a phrase down east, as familiar as a household word. I like it. It is 'calculate.' And whenever a case arises in which you see a possiblity of 'losing your temper' as we have it—or 'finding more of it than is necessary for the time—just calculate, about as long as you could count ten, whether the occasion is worth the quarrel—whether the game will pay for the powder—and even if it will, then whether the powder will fetch the game, is another question to be solved.

By a little observation and attention to this subject, its importance and the utility of the rules proposed, I think will become manifest. I commend them, reader, to your consideration.

Trenton True American.

A MISER'S PRAYER.

Among many curious papers found after John Ward's death, member of the British parliament for Hackney, there was one in his own hand writing, of which the following is a copy:

'Oh, Lord, thou knowest that I have nine houses in this city of London, and likewise that I have lately purchased an estate in fee simple, in the county of Essex. I beseech thee to preserve the counties of Essex and Middlesex from fire and earthquake; and as I have a mortgage in Hertfordshire, I beg of thee likewise to have an eye of compassion on that county; and for the rest of the counties thou may'st deal with them as thou art pleased! Oh, Lord, enable the banks to answer all their bills, and make all my debtors good men. Give a prosperous voyage and return to the Mermaid sloop, because I have insured it; and as thou hast said that the days of the wicked are but short, I trust in thee that thou will not forget thy promise, as I have purchased an estate in reversion, which will be mine on the death of that profligate young man, Sir J. L.'

This reminds us of the prayer of an old acquaintance, whose family consisted of a wife and a slave, one half of whom was owned by one of his neighbors. After going through with the form prescribed by his minister, he used to add the following for his family:

'Oh, Lord, don't forget to bless me and my wife, and my half of Pomp.'

General State of Statistics.—It appears that in manhood, when one person in 100 dies annually, two are constantly sick. Calculating from this datum and the yearly mortality of England and Wales, the total number constantly disabled by sickness will be at least 600,000 persons; and if the same proportions be extended to Scotland and Ireland, 1,130,000. Some tables prepared from the facts of the Portsmouth Dock-yard give these results:—'In the year one man in six is seriously hurt—two in five fall ill. Each man on an average has an attack of illness, either spontaneous or caused by external injury, once in every two years; and at an average each disease lasts fourteen days.' And from returns from other yards it would seem that the sick time of the Dock-yard laborers is seven to eight per cent. of the life-time. The elaborate returns of the East India Company's laborers give a lower proportion.

CHARACTERISTIC SENTENCE.

In the course of reading some matter connected with the earlier History of this Country, we were particularly struck with the following characteristic sentence in a letter addressed by General Seth Pomroy to his wife from Louisburg. Gen. Pomroy was a gallant officer engaged in 'the Seven Years War,' which occurred twenty Years before the war of Independence, and in which the best blood of England and the Colonies was shed beneath their united banners, displayed on the American soil, and in a cause dear to all the colonies, and especially those of New England.

'If it be the will of God,' writes the General to his wife, 'I hope to see your pleasant face again;—but if God in his holy and sovereign Providence, has ordered it otherwise, I hope to have a glorious meeting with you in the Kingdom of Heaven, where there are no wars, nor fatiguing marches, nor roaring of cannons, nor cracking bombshells, nor long campaigns, but an eternity to spend in perfect harmony and undisturbed peace.'

He not only lived to see his wife's pleasant face again, but in the year 1755, ten years after the letter was written, with his own hands he slew the commander of the French army, Baron Dieskau;—and on the memorable 17th of June, 1775, he dismounted and passed Charlestown Neck, on his way to Bunker Hill, on foot, through the cross fire of the British ships of war and floating batteries, because he did not think it proper to expose Gen. Ward's horse (which he had borrowed) in the midst of a shower of balls. Such men are not often found in these degenerate days.

Rhode Island Journal.

The following is a characteristic sketch of the eccentric Sir Charles Wetherell.

'The Methodists,' said Sir Charles one day, as he had occasion to allude to them in the case of Lady Hewley's charity,—'*Wesleyan* Methodists, I believe, they are called, are distinguished by holding to the doctrine of *election*.' &c. Some one jogged Sir Charles. 'O yes,' he repeated, 'the doctrine of *election*.' (Laughter.) He was jogged again. 'Yes, yes,' added Sir Charles again, 'you are right—the doctrine of *election*.' (Great Laughter.) Sir Charles was then told audibly, that he must reverse his position. 'Well, then,' said Sir Charles, 'have it which way you please. If not elected, they ought to be; for they are the best people among us.'

It is impossible to view the cheerfulness and happiness of animals and birds without pleasure: the latter, especially, appear to enjoy themselves during the fine weather in spring and summer with a degree of hilarity which might be almost envied. It is astonishing how much man might do to lessen the misery of those animals which are either given to him for food or use, or for adding to his pleasure, if he were so disposed. Instead of which he often exercises a wanton tyranny and cruelty over them, which cannot be too much deprecated, and for which no doubt he will be one day held accountable. Animals are so capable of showing gratitude and affection to those who have been kind to them, that I never see them subjected to ill-treatment, without feeling the utmost abhorrence of those who are inflicting it. I know many persons, who, like myself, take a pleasure in seeing all the animals about them appear happy and contented.

Cows will show their pleasure at seeing those who have been kind to them, by moving their ears gently, and putting out their wet noses. My old horse rests his head on the gate with great complacency, when he sees me coming, expecting to receive an apple or a piece of bread. I should even be sorry to see my poultry and pigs get out of my way with any symptoms of fear.—*Jesse's Gleanings.*

Noble Example of Benevolence.—Wesley, the first year of his marriage, lived upon 28*l.* sterling. The next year his salary was doubled. Instead of increasing his furniture or style of living, he said to his wife, 'We have lived decently on one half this sum one year; let us do it again and give the remainder to the Lord.' She cheerfully acquiesced in the plan. The third year his salary and emoluments were augmented to a much larger sum, but they still adhered to their simple style of living. Wesley died poor, but during his life he had given away 30,000*l.* Think you he now regrets having spent so little on himself and family, and so much on a dying world?

THE ODEON. The Odeon; a collection of secular melodies, arranged and harmonized for four voices, designed for adult singing schools, and for social music parties—by G. J. Webb and Lowell Mason, professors in the Boston Academy of Music.

The publishers present this work to the notice and patronage of the public, in the belief that its design and execution will meet with general approbation. As the title page sets forth, it is designed for singing schools. It contains the rudiments, arranged on the Pestalozzian plan, and an appendix, containing instructions for developing and training the voice. The table of contents embraces, besides new pieces, many of the finest, and most popular airs, harmonized for four voices.

It is believed that two advantages would result from a general use of this, or a similar work. In the first place, it is believed that the psalm tune is not well adapted to develop the voice. It is constructed for a different purpose, and does not, in its nature, admit of that animated and sprightly execution, which is essential to a full development of vocal powers. In the second place, it is believed that there is, in the minds of many teachers, an objection to the use of psalm tunes, for the purposes of instruction, derived from, or incidental to, its more sacred character. Being intended for worship, the most holy names, and doctrines, and facts of religion, are, of course, continually introduced; and in teaching, the master often finds it necessary to repeat again and again the most sacred passages, for the mere purpose of scientific instruction, without being able to derive or impart any of the religious feeling or sentiments, which should always accompany the performance In this manner, the religious sensibility of both teacher and pupil is believed to be often wounded, and the effect must be to render it less and less delicate.

If secular music, properly adapted to the purposes of instruction, should be used in the first development and training of the voice, and psalmody should afterwards be learned as a distinct species of music, it is believed that the musical powers of the pupil would be more fully brought out, and a correct execution of psalmody be better attained in the end.

Great pains have been taken to exclude every thing that can be objectionable, in the language or sentiments.

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